

—

ANDREY BUROVSKY

JEW
WHICH
DID NOT HAVE

BOOK |

Moscow Krasnoyarsk

UDC 94(47) Rene. children
LBC 63.3(2) baby. Feniyea B90

Series "Course of unknown history"

Artist G. Vdovenko

Signed for publication on 24.02.04. Format 84×108/100 Conv. oven
l. 21.84. Circulation 2500 copies. Order No. 679.

Burovsky A.M.

590 Jews who were not: A course of unknown history: In 2 books. Book 1 / A.M. Burovsky.
- M.: LLC "Publishing House AST"; Krasnoyarsk: LLC KI "Publishing
projects", 2004. - 414, [2] p.: ill. - (Course of unknown history).

15VM 5-17-022941-0 (Kn 1)

[5VM 5-17-013492-4 (LLC AST Publishing House)

VM 5-98399-004-7 (Book |.

[5VM 5-98399-003-9 (LLC KI Publishing Projects)

Was there a worldwide Jewish Masonic conspiracy?

Why did so many Jews participate in the revolutionary movement in Russia?

Was there state anti-Semitism in the Soviet Union?

There are many questions and stereotypes generated by the two thousand year history of the
relationship between Jewry and Christianity, two centuries of Russian-Jewish relations.

The book of the historian A.M. Burovsky - bright in style, captivating in

, zhenii - gives his own, sometimes controversial, unexpected answers to these and many

other questions covering a huge period. from biblical times to the present day.

UDC 9447)

LBC 63.3(2) OAM.

Burovsky, 2004

© KI Publishing Projects LLC, 2004 © AST Publishing House

LLC, 2004

FOREWORD

The relationship between Jewry and Christianity has been the central theme of history for two thousand years, a kind of historical axis around which philosophy, culture, and religious thought are created. During this time, confessions, states, social formations of parties, movements, libraries, trends and schools were born. The muse of history, Clio, proved to be the most prolific of all the muses, and was desperate to become a science. But has Clio's muse become a science? Or is it a special genre of writing, fascinating, fantastic, painting grandiose pictures with blurry colors? I call history a science with one essential caveat—it is the most imprecise of the sciences.

It is malleable to the powerful of this world, subject to ideology, politicized and bears the imprint of the authors' predilections. The quotation has always been considered by historians as the queen of evidence. The game of quotes has become a favorite pastime of historians. The more citations, the more solid the historical work. Quotations from the Bible, decisions of CPSU congresses, the writings of the Apostles, politicians, documents and false documents have always increased the rating of authors. For example, the book of Solzhenitsyn A.I. "Two hundred years together" consists of 2/3 quotes, many of which contradict the facts. Carried away by quotes in the description of the Great Patriotic War, from which it followed that the Jews stormed Alma-Ata, Solzhenitsyn forgot to mention one and a half hundred Jews - Heroes of the Soviet Union.

The Soviet period showed what, in principle, should not be a historical science. Lenin, who made a treacherous coup in the rear of a warring army with German money and created a terrorist state, was canonized. His effigy in the Mausoleum is still worshiped by zombified citizens, his sculptural images adorn the squares of Russian cities. | In those recent years, there was a powerful ideological industry in the form of departments of district committees, regional committees, the Central Committee, media departments, which employed tens of thousands of qualified people. The — main tasks of this industry were to strengthen the power of the CPSU, the fight against US imperialism and international Zionism. On these three whales, the ideologists of the country grazed, fed, made a career and well-being.

The collapse of the USSR suspended the career of fighters against Zionism, but

sewed their food. Hundreds of fascist, semi-fascist, communist newspapers, magazines, leaflets appeared, the editorial boards of which turned out to be staffed by retired Marxist masters. With a serious look, they make an attempt to shift the blame of their beloved Leninist party For all the sins and crimes against the people to the mythical Jewish Masons.

In the 90s of the last century in Russia, "Jewish Masonic phobia" became a widespread and persistent mental defect, a kind of ideological paranoia. The most advanced ideologists, yielding to political correctness, renamed the World Jewish Masonic Conspiracy Thief into the World Supranational Financial Management System.

If earlier Soviet historians praised the Bolsheviks, but hushed up the role of the Jews in the October Revolution, now the same cars

3

ry curse the Jews for participating in this revolution, which brought nothing but misfortune to Russia. In the opinion of ideologists influential in the communist-patriotic milieu, the Jews destroyed the USSR with the help of dissidence, Eurocommunism, and the world behind the scenes.

A number of thick books about Russian-Jewish relations appeared, written by Russian writers. Jewry was interpreted in them as a single organism, and its existence and influence on Russia was considered in the range: a riddle (Shafarevich I.R. A three thousand year riddle. The history of Jewry from the perspective of modern Russia. Publishing house: Bibliopolis, St. Petersburg, 2002) - insidious conspiracy in the spirit of the Library of the Russian Patriot.

Book A.M. Burovsky "Jews who were not" covers the period from the Old Testament to the present day and the vast geography of Jewish settlement. Trud A.M. Burovsky is distinguished by the novelty of the facts, the fundamental approach to known and unknown events, the logic and, at the same time, the paradox in the proof of a number of ideas. Many myths and stereotypes of Jewish history and the myths of the peoples surrounding the Jews are being updated and raised to the level of modern knowledge.

The history of any nation is replete with dramas and tragedies. The Jews experienced these dramas and tragedies in extreme proportion. A.M. Burovsky is the first Russian writer to describe the history of the Jews in a way that is benevolent to them, trying to look at the conflicts of the past through "THEIR" eyes. At the same time, A.M. Burovsky is looking for the golden mean, i.e. the truth, which, perhaps, will not suit the inveterate traditionalists - participants in the Russian-Jewish dialogue.

I remember how the topic of state anti-Semitism was discussed in such dialogues. Question: "Why are there no Jews in the mines and faces, and what kind of state anti-Semitism is this?" always baffled the Jewish side. A.M. Burovsky explained this by the two-thousand-year general literacy of the Jews, which developed the stereotype of intelligence and the desire for mental work.

Books by A.M. Burovsky are encyclopedic and fundamental, and the author's style gives them fascination and brightness. Everything is relative. Compare the book of A.I. Solzhenitsyn and books by A.M. Burovsky, devoted to the same topic, is like comparing a telephone

book with Dumas' novel The Count of Monte Cristo. A.M. Burovsky also has a lot of controversy, but this controversy is respectful towards the Jews.

In 1997, I published the book "Jews. Christianity. Russia", in which he tried to assess the role of Jews in the development of culture, science and the economy of Russia. I was sure that the symbiosis of the mind and talents of the two ethnic groups - Russian and Jewish - would become the basis of a long-term and mutually beneficial friendship. At that time, the trend towards friendship had not yet reached its critical mass.

Now I hope that A.M. Burovsky will finally create a positive resultant in the Russian-Jewish dialogue.

KATS A.S.,
St. Petersburg publicist

The book is dedicated to all my friends, colleagues and business partners - all Russians, Ukrainians, Belarusians, Jews, Tatars, Chechens, Poles, Germans, Udmurts, Finns, Evenks, Carpatho-Russians, Ethiopians, Armenians and Americans, as well as all crossbreeds between these peoples. Anyone with whom I could discuss the problems of this book without falling into a violent lunatic.

To neglect Judaism is foolish; it is useless to quarrel with the Jews; understand Judaism better, although it is more difficult.

V.S. Solovyov

Introduction

Everyone needs to hear the truth. Everyone in the world. And the Jews too.

A.I. Solzhenitsyn

Historical myths know many amazing things that the boring science of history does not know. The ordinary, uninteresting story that rises from the pages of historical sources is replaced by myths with another colorful and fascinating one. In the myths, the wild, perpetually drunk bastards, contemptuously called the "cow boys" of the scum of American society, they turn: into an endlessly romantic tribe of cowboys. The mud and blood of the extermination of the Indians - into an exciting adventure. Bastard and bloody work of a spy - in the patriotic adventures of Stirlitz and Kloss. Classes arise, historical events, entire professions that never existed. But with whom it is fascinating to live

more!

The "uncomfortable" pages of national and state history also color the myths. The most terrible types like Ivan PU or Peter [turn into patriotic personalities and almost into heavenly angels. From the pages of many, many historical works descend Ivan and Peter, who never existed. They are surrounded by absolutely amazing personalities, who also never existed and could not exist: the sober Menshikov, the decent Shafirov, and even - which is completely unscientific fiction - Marta-Ekaterina, guarding women's honor.

And the whole history is turned inside out, made out of an uncomfortable, "wrong" one - patriotic and even, "just the way it should be." In this history, sucked from the finger, the same events seem to take place, the same treaties are signed, the same battles rumble ... But only "seemingly" - because in the myths all these historical events and deeds are not presented in such a way. as they were, not as they took place, but in accordance with the will of the customer.

If a person, under the influence of unhappy love or simply having eaten too much, is disappointed in our whole world, there is generally a "different" story at his service, where people come from spirits, creatures of ancient races sleep peacefully in Tibetan caves, and the continents of Mu and Atlanti Yes, they sank so that our ancestors could scatter from them. Already non-existent races and entire continents are at work here. This is a whole fictional planet; the planet Earth that didn't exist.

But even the nonsense of Blavatsky and Muldashev pale before the myths about the Jews. Before the myths that the Jews themselves composed ... Not the best part of them. And myths, which are composed by some strange personalities, for some reason very afraid and hating the Jews. Every word here is mythology!

From the pages of excited books, such images of Jews known from history arise that even the one about whom all this was written would not recognize himself in the creations. The leader of a primitive tribe, Moses, turns into the creator of world religion, the Dutch nationalist Baruch Spinoza into the torch of Judaism, the half-forgotten Sholom Rabinovich into a writer of the class of Leo Tolstoy and Dostoyevsky, and the shaman Freud into a great scientist. All this is truly the Jews, who are told about - but who have never been.

When I read about "four thousand years of Jewish history", when the next author of a historical book turned out to be that the Jews created the entire building of modern civilization, including the invention of fire, writing and articulate speech, it's clear that we are talking about Jews who never existed. And about events that were not and could not be.

Or here is the classic myth about "six million Jews exterminated by the Nazis." Fortunately for me and for my readers, there is no law in the Russian Federation forbidding doubt that these millions were exactly six. Many European countries have laws in place, and you risk going to jail if you doubt this figure. True, the World Center for Contemporary Jewish Documentation in Paris gives a different figure - 1,445,000...

And everyone who has dealt with the problem is forced to agree - this figure is much more like the truth! And the other four and a half million?! And these are also Jews who were not there.

You constantly come across these non-existent Jews, it is worth reading any historical documents. As soon as you squeeze a Jewish historian, point out to him the absurdity, he will immediately take you to the Middle Ages, to antiquity, deftly jump through times and countries ... Follow him if you can!

As a result, I did not write quite the book I had intended. At first I wanted to write a little funny book in which dos

6

all the nationalists and obscurantists, regardless of nationality, would have been sold for nuts.

At first I thought to give it like this ... small references to the material of the Middle Ages and antiquity. But "small references" grew like a snowball. And they turned out to be necessary - because if I had not written in more detail, any critic would have clung to it with rapture: "Ah! You don't even know the ones from three thousand years ago!.." In addition, the materials of ancient history are actively used today.

Even the explanation of the words "Jew" and "Jew" takes us to the Ancient East. We have to combine in one book a story about such times and countries that would never have been combined in any other story.

development.

The story about each era and each country requires a certain attitude, the ability to "get used" to the place and time. And here it turns out - just as soon as I introduced the reader to the specifics of, say, the early Middle Ages, just as soon as we both began to live in this, scientifically speaking, chronotope ... And then ... Can you imagine? Azohenway! Gewalt! Gewalt! Gee volt! You have to immediately transfer the action to another country and another era, and from there begin to get used to the local flavor from the very beginning.

So I had to include biblical and mediaeval material in the book, and now my book will have to be read longer and put more mental energy into it than I wanted to start.

naya to write it.

I only hope that the reader understands that this is not my fault at all. The Jews, of course, are to blame for all the reader's inconveniences.

Chapter Zero, or
Ways of Distorting History

If geometrical theorems affected the interests of people, they would certainly be refuted. German proverb

WHAT THEY ARE BAD

Of course, there is a vast literature on the market about what Jews are bad. For lovers of this literature, there is a whole "Library of the Russian Patriot" (25 titles of books!) [1], which would be much more honest to call the "Library of the Russian Anti-Semite in Heat".

I do not undertake to analyze seriously all this nonsense; enough. But, I suppose, one of them. Let's spare poor Yu.I. Ivanova, When he confuses the publication dates of the Book of Veles and The Tale of Igor's Campaign [1, p. 58]. When he seriously talks about the correspondence between Archpriest Avvakum and Peter [, simply confusing Peter and

7

Alexei Mikhailovich (all the more so since the addressee of Avvakum is named Mikhailovich in the letter) [2, p. 61]. When he calls the teacher Alexander G. Laharpe Lagarne [2, p. 76].

All the same, after all, Yu.I. Ivanov does not charge: the Jews themselves buy books containing the truth about them [2, p. 43]. This, it turns out, is the reason for the small circulation of the "Library of the Russian Antisemi...", that is, of course, the "Russian Patriot"! As you can see, the matter is not in the mediocrity of the authors, but in the intrigues of the Jews themselves.

But no matter how formidable the enemy, Yu.I. Ivanov is trying very hard to bring him to clean water. We will not, sparing the reader, analyze texts like this: "In order to blur national feelings and weaken the Russian spirit, as well as to Zionize other people, many young Jews began to marry Russian fools, taking their surnames ..." [2, With. 148]. No Zionists buying up books are needed here, just "blurring" with "Zionization" will suffice.

— But God is with him, we will confine ourselves to those "historical facts on which the author relies. So: "Song of Songs" was written by the Aryans [2, p. 49], but it was the Jews who created the Inquisition and the Order of the Jesuits [2, p. 51], already in Ancient Egypt, the Semites knew how to clone people, which they actively did [2, p. 156]. St. Vladimir is Jewish by mother, his mother's name - Malusha - means in Hebrew "daughter of the king" and he himself is not a rabichich (son of a slave), but a "rabbinic" [5, p. 53-54].

Talking about how Ivan the Terrible fought the Masons [2, p. 61], Yu.I. Ivanov passes on to more recent times: "After the abolition of serfdom, the Russian peasant fell into the hands of the Jews, who carefully concealed this fact in history, planting in Russian textbooks whole seas of fiction and lies regarding the exploitation of Russians against Russians" [2, p. 97-98].

But the story of the poisoning of Alexander III with a special Jewish poison is still the best; especially since it is presented in a very artistic form and with reference to the book "The Imperial Orgy" by the Jew Edgar Saltus. It turns out that the court physician, baptized Zakharyin, was a secret Jew and fed poison to the emperor

(special Jewish inventions in regard to poisons are detailed elsewhere).

"The emperor did not yet know about this, he asked:

- Who are you?

Zakharyin leaned over and whispered:

- I am Jewish. |

- Jew! groaned the Emperor. — The despicable executioner!

Then Zakharyin turned to those present and said:

"His Majesty is delirious.

And then again, turning to the king, he whispered:

You are condemned to death.

The emperor got up in bed, wanted to shout something, but the poison was stronger. The Emperor has died. Z5kharin was awarded the Order of Alexander Nevsky with traditional diamonds. For the sake of ridicule, he accepted the order. Think, reader, think!" [2, p. 96-97].

These are all vivid, but only a few of the examples I could give; I hope the reader already believes me - Ivanov's book is not only badly written in terms of literature. The AUTHOR is not just so ignorant that he confuses the Russian tsars and the Book of Veles with the Tale of Igor's Campaign. This is an exceptionally mediocre and deceitful book.

And the whole "Library ..." is this: about dipping matzah in the blood of Orthodox babies, about Masons - the builders of the Jerusalem temple, and about "one and a half thousand years of Jewish conspiracy."

What to say about all this printed insanity? The memory brings back an evening spent in the family of old friends of the family, Vladimir Alexandrovich and Ekaterina Nikolaevna Pletnev. A bright circle from the lamp on the table, in the circle is the émigré newspaper "The Banner of the Romanovs" brought from Paris. The central article of the newspaper is about how the aristocracy comes to life in Soviet Russia. Here Gagarin flew into space - but, of course, a smelly man could not fly into space ?! Of course he couldn't! He flew into space, it's obvious to everyone, Prince Gagarin ...

And I remember the thin, pigmented hand of Ekaterina Nikolaevna, Pletneva by her husband, Rimskaya-Korsakov by her father. With the back of this hand, Ekaterina Nikolaevna removes the newspaper, on her face - a squeamish grimace:

We blush for fools...

This lesson is for me for life. Forgive me, gentlemen of the foreigners, a bow to you all - for fools, we Russians sometimes blush. It happens.

VOLKSHISTORY

Frankly, I don't know who was the first to call this genre the beautiful German word volkschistori - that is, "history for the people." Folkhistory is a popularly written version of a fictional story. The option that for some reason suits the author more, either from ideological considerations, or he expects that he will be paid more in this way. Such a fictional story about the struggle of Ivan the Terrible with the Freemasons cannot be confirmed by facts, and Facts in folk history are simply invented, distorted or manipulated.

To my chagrin, many books by L.N. Gumilyov - especially those in which Jews appear. I'm afraid that Lev Ni's excited story

9

Kolaevich about how the Jewish community, having seized power in Khazaria, began to reduce the number of Rus, does not hold water. Stories about how the poor Slavs were forced to fight with Byzantium in order to make them smaller, about the extermination of tens of thousands of Slavs in the Caspian Sea cause painful bewilderment: why did he come up with all this?! As are the type statements. "the Jews built... the Sarkel fortress" [3, p. 94] in order to more effectively fight off the Rus.

Especially amusing is the statement that the Jews could not compete with the Greeks and Armenians in trade; that is why they, it turns out, helped the Arabs, opening the gates of the Byzantine fortresses to the Muslims.

It's funny because Gumilyov himself cites a text whose authorship is attributed to the chronicler and physician Joseph ben Yehoshua Ha-Kogen, who lived in the 15th century: that during the invasion of the Arabs, "numerous Jews fled from the country of Paras (Persia. - A .B.), like from a sword, and moved from tribe to tribe, from state to another people, and arrived in the country of Russia, in the land of Ashknenaz and Sweden, and found many Jews there" [3, p. 78-79]. |

All books from the Library. ..." is pure folk khistori. That is, attempts to create their own version of history. A version that suits these people instead of the existing version, which strongly disagrees with them.

HOW GOOD THEY ARE

There is literature that is directly opposite in meaning. In the writings of some Jews, especially American rabbis, a brilliant, great, immensely wise Jewish people rises out of the mists of time, serving as a support and foundation for the entire world civilization. Most primitive

a variant of this nonsense is, probably, compiling a list of "The 100 Most Brilliant Jews", which, in my opinion, includes absolutely anyone who is not too lazy to include there. The fact that Poles, French and Tatars got into some versions of the list - I personally testify to this.

If we are talking about books, then my personal imagination was shaken by the creation of the American rabbi, Mr. Diamond. I am shocked at how amazingly the books of Russian and Jewish "patriots" can converge. That is, the pathos in these books is opposite in meaning, but the main thing is very similar. Both those and others do not want to know the real story, it does not suit them at all. Both of them need a different, but folks history.

10

Even the expressions used are very similar. From Ivanov we read: "A traitor to the Motherland, a criminal, an incompetent conductor, a professional gambler, an anti-Soviet, a moral degenerate, an inveterate Zionist son of Dmitri M. Shostakovich" [2, p. 213-214]. |

|

AUM. Diamond we read: "Her (America. — A.B.) inflammatory constitution, known as the Declaration of Independence, was clearly written off from the leftist little book The Social Contract, created by the lustful megalomaniac Russo" [4, p. 385]. .

The level of historical knowledge, the strength of argumentation, the persuasiveness of the factual base - everything makes Ivanov and Daimont.

"The Mongols were dressed in wolf skins, they ate everything alive – cats, dogs, rats, lice – and drank human blood if there was nothing else at hand" [4, p. 251]. The tsar personally "instructed Nilus, the notorious monk, to come up with some new accusation against the Jews" [4, p. 412].

I'm not saying that it was the Jews who invented the alphabet [4, p. 63], and even the town hall and the bells on the town hall were invented by Prague Jews in the 15th century [4, p. 321]. Needless to say, the bells on the town halls in France (for some reason, not in Prague) date back to the 11th century. All the same, Mr. Diamond won't understand.

In a word, "the Jews of the West created Western culture" [4, p. 420] - so, you know, modestly, but with taste.

A look at ourselves from the outside is useful to any country and people, but how much value is there in such a look: Russia is "a gigantic, incredible, patchwork country, of separate principalities, where Tatars and Cossacks roam" [4, p. 512].

Or this: "They (the Russian tsars. - D.B.) realized that they needed the Jews for the development of the economy of the conquered territories. The "muzhiks" had to remain obedient and ignorant. Jews could move freely in Poland,

Lithuania and Ukraine, but in "Holy Rus'", where 95% of the population were "men", the entry of Jews was prohibited. The kings managed to keep the soul of the "muzhiks" in its original purity. In 1917, after the October Revolution, the "muzhiks" who got to Moscow and saw a car for the first time crossed themselves and whispered loudly: "Lord, have mercy." They thought they saw the devil or a Jew" [4, p. 313-314]. Who do you need to be in order to seriously write all this, to translate into Russian and distribute such waste paper in Russia, let the reader think for himself.

Or this: "During the eleven centuries of its existence, Byzantium produced only three art forms: Byzantine churches, Byzantine painting, and castrated Byzantine chorus boys" [4, p. 281].

eleven

Okay, Mr. Diamond does not like Byzantium (probably because of the persecution of the Jews ... but then what kind of land is it permissible to love?). But here is Hellas, to which he seems to be pleased:

"The heyday of ancient Greece lasted five hundred years. Then the Greeks turned into a people of shepherds. They never regained their former glory. The situation is quite different with the Jews. They remain creatively active throughout their four thousand year history. They have contributed to the development of East and West, although both East and West are not always aware of the significance of this contribution, and, even realizing, are not always ready to admit their debt to the Jews" [4, p. 5]. |

Well, we will have time to talk about the greatness of this contribution. In the meantime, I will note: the respected master, who wrote a huge book, has no idea about the huge, fundamental layers of world history. I'm not saying that the Greeks today are by no means raising goats and are not at all "a people of shepherds", that Mr. Diamond's statements sound simply insulting. |

But things get much worse. Mr. Diamond either does not know, or does not want to know, that the Hellenes, after the classical period of the 5th-3rd centuries BC, did not "turn into a people of shepherds" at all. After the conquests of Alexander the Great, they laid the foundations for the synthesis of the cultures of East and West - Hellenism. And Hellenism is the Library of Alexandria, and Eratosthenes measuring the size of the globe, and the Colossus of Rhodes, and the division of the world into parts of the world, and ... however, it will take a long time to enumerate. Too long. Without the legacy of Hellenism, it is simply impossible to imagine the history of mankind and modern civilization. Mr. Diamond does not even know that the Hellenes, together with the Romans, created the gigantic Roman Empire, the heir of which the entire Western world rightfully considers itself to be, and were a recognized people of intellectuals in it (the Jews in the Roman Empire had a bad reputation, like unscrupulous fanatics and empty talkers). And even when the Western Roman Empire fell, the Eastern Roman Empire, Greek Byzantium, survived until 1452. And Byzantine science

and technology were a model for the entire West at least until the XNUMXth century.

I remember that the Koster magazine once published a letter from a young chess player, seventh grader Kolya S. True, Kolya confessed, he still doesn't know how to ride a horse, but he has already beaten everyone in his class at chess, and now he is asking the editors of the magazine find him a grandmaster so that Kolya can win a game of chess against him too. The editors, I remember, promised to find him the same grandmaster who can't move a horse...

12

Why am I? And who knows that if a person undertakes to write books on history, then it would seem obvious that he should at least hear a little about Hellenism and the Byzantine Empire. Mr. Diamond scorned this elementary requirement and did not trouble himself with this kind of knowledge. And this makes him something subtly similar to Kolya S., the winner of grandmasters. Daimont writes the same folk history as Ivanov, albeit with the opposite sign. I will not argue with the "intellectuals" whose Monthols feed on lice, and with the "historians" who have never heard of the Byzantine Empire, but nothing prevents me from showing their wildest illiteracy, as they say, in all

beauty.

BROTHERS OF LEAKY TOILETS

There is also a huge layer of literature, which has somewhat withered now, in the most recent years, but flourished magnificently in the early 1990s. I'm afraid that if I myself, without the help of its heralds, name this direction as it deserves, a screech and howl will immediately rise: "Anti-Semite!!!!". And after this cry, any reasonable arguments will no longer be taken into account. Therefore, first I will quote, and then let the reader judge for himself: |

"My homeland is not Russia, but the USSR, that is, Soviet Russia, a typical picture of my childhood, from which my heart shrinks, and not sweet tears come to my eyes for a long time - not a weeping birch tree and not a smoking bathhouse over a pond, but a rusty electric motor in a black oil stream blooming with malachite greenery, loose mountains of dusty rubble, a deafening dance floor in the city garden ... and when the longing for the Motherland becomes completely unbearable, I go somewhere to the Kirov Islands, through the park of culture and rest, where a plaster sailor with a disk machine is still heroic, behind the stadium ...

There, on the shores of a sparkling poisoned bay, I find myself back at home - in a landfill. Among broken bricks, chipped concrete, tattered logs, rusty caterpillars, carburetors, sicilators, among bent pipes, shabby steam heating accordions, melted toilet cisterns,

of tin cans, canisters, chlorophos canisters, stretched for miles along the sea gates of St. Petersburg, peace again descends on my soul" [5, p. 240].

When a person has the conscience to write such texts, there is little that can surprise.

Citing a hard passage by V.V. Shulgin: "There are two paths before the Jews: one path is repentance, the other is denial, accusations

13

everyone but yourself. And their fate depends on which way they go," A. Melikhov comments: "What I can't resist is a noble tone" [5, p. 204].

Indeed, his creation is not distinguished by its nobility of intonation, and here lies the important difference between Melikhov's writings and books written by the Russian intelligentsia. No matter how you treat V.V. Shulgin and his public position, he did not find himself in the garbage heap. But Mr. Melikhov - he found something to be proud of; and, indeed, he is not the only one of his kind.

Because there is an extensive literature of Jews who perceive themselves as inhabitants and even direct offspring of the garbage can, brothers of empty cans and relatives of melted toilet bowls. Sometimes they act with some kind of pathological seriousness, like I. Babel, describing the world of the Odessa bottom in such a way that the stomach involuntarily contracts from its heroes, situations and even smells. Sometimes they become a kind of mass-entertainers - when the collections "Jewish Anecdote" are published with such, for example, pearls: "A Jew bought a parrot in the bird market. The parrot yelled: "Beat the Jews! The Jew shook his head reproachfully: "With such and such a but som ...".

WHAT TO DO?!

Of course, works such as those cited are by no means all that exist on Jewish topics. There are excellent monographic studies, at least by JD Klier [6] or A. Koestler [7]. But they are not at all intended for the general reader and answer some very specific questions, as scientific research should be.

There are books written by Jews abroad. The most famous of them were written by the Zionists specifically for Russian Jews ... so that they would be enlightened and quickly travel to Israel. But even this "Library of Aliya" [8] try to find it, even in large cities of Russia! But these are books written by Russian Jews, and especially for the inhabitants of Russia. -

Even more so, try to find the "History of the Jewish People" written by a group of "professors at the Jerusalem University

a site that belongs to a special trend in Jewish historiography, which is usually called the "Jerusalem School" [9].

If I name the names of Margolis or Nekrich, widely known abroad, if I name the literature published by the special Center for Judaic Studies in Russian at Jerusalem

14

What university, I'm afraid, the reader will decide that I switched to shamanic howls - to such an extent no one knows all this. Is the Russian reader to blame? No, the Russian publisher is more to blame. |

As for books in German and Polish, they are a special article in general, and it is necessary to understand them especially... After all, as a rule, there are no translations.

It turns out a strange thing: there is a lot of literature about the Jews, even too much, but all of it is either inaccessible or unpopular, and most often both unpopular and inaccessible. And the one that is popular and available is just inspired, but poorly written books about bad or good Jews, or screams from the garbage dump.

But what we do not have in this boundless sea of Jewish and near-Jewish literature is books that are popular and at the same time objective and scientific!

A.I. tried to write such a book. Solzhenitsyn, but he didn't succeed either. Let's not even remember the master of phrases like this: "The remnants of the Khazars are the Kumyks in the Caucasus, and in the Crimea, together with the Polovtsy, they made up the Crimean Tatars" [10, p. 13-14]. It is a pity that the formulations of such a well-known person sometimes evoke associations with Ivanov and Diamond.

But the worst thing is something else. In the book of A.I. Solzhenitsyn declares: I will write objectively about both, I will not stoop to the position of a participant in a fight. But, in my opinion, such an approach is declared rather than implemented. Alexander Isaevich's book is a huge step forward in comparison with very many works, but even this is only an attempt by "our" view of "them."

And as a result, I applaud Alexander Isaevich when he exposes the old and fetid myth about thousands of victims of pogroms, shows how these monstrous victims were created from the twisted fantasy of the "democratic public". But Alexander Isaevich writes about Jewish militants who started shooting at the crowd... x

And the question immediately arises in my mind: where did these Jewish militants come from? After all, there are only two possible answers here: either the Jews are such an utterly vicious people, just let them kill or shoot someone, or, after all, there was something in the history of the Russian Empire that forced up to some point normal young men arm yourself with revolvers, fire at tol Pu and do other little respectable things. I'm not a fan

neither the American rabbis - heralds of a naturally brilliant people, nor the spiritual child of these rabbis, the "Nordic" "doctor" Goebbels. Therefore, I am unable to believe in the natural depravity of any people. Apparently, these Jewish youths did not feel an innate desire to shoot at a live target, but something made them militants.

15

And here I have a claim to Alexander Isaevich: after all, he does not write a word about what led Jewish youths to shoot with revolvers. And it turns out that Alexander Isaevich failed to do something exceptionally important: he failed to see the situation from "their" point of view. I couldn't understand how "we" look to "them" and why "they" sometimes shoot at "us". So did V.V. Shulgin, in his excellent book, explained very well that "we" do not like in "them", but he did not even set the task of showing what "they" do not like in "us" [11]. But this is no less important.

Seeing the book by A.I. Solzhenitsyn on the shelves, I was seriously upset: they got ahead of me ... But now I see that I was in a hurry, and now I offer the reader this book of mine: a book about the myths twisted around the Jews. A book about the Jews, who never existed anywhere, but whose information is firmly embedded in world history.

PART 1

IN THE FIELD OF JEWISH MYTHOLOGY

"My rebbe is so holy that every Saturday he personally communicates with God!

- How did you know that?

— From the Rebbe himself.

"Your rebbe is lying!"

"Well, a person who communicates with God every Saturday cannot lie, can't he?"

Jewish joke

Chapter 1

Racial myth

Once the Persians were great warriors, but they came into contact with the Jews, and now they drag out a miserable existence in the backyards of the Far East as Armenians.

A. Hitler

With a feeling of great perplexity, I read many years ago a book by a certain German Jew, Fritz Kahn, entitled "Jews as a Race and a Civilized People" [11]. The book was published in Germany in 1921 and is decorated with, for example, pearls: "Moses, Christ and Marx - three representatives of a specific race and racial features" [11, p. 199] and that "Trotsky and Lenin adorn our race" [11, p. 202]. I will leave aside the question of who a person must be in order to "decorate" himself with kinship with Trotsky and Lenin. I will draw the reader's attention to the word "race" that was used and to what the Jew uses it - and the Jew, quite lo

17

open to communists of various kinds. For the author, Jews are a race.

F. Kahn is an open and outspoken socialist, but his relative Benjamin Disraeli is a resolute conservative. From the point of view of the Commander of the Order of the Garter, Viscount of Hugenden, Earl of Beaconsfield (all these are titles of Disraeli), Jews join the socialists not from a good life, but under the pressure of a Christian society that does not recognize them. And then "... from the quarrelsome race gives a hand from throws and the most despicable

Benjamin Disraeli, viscount to the parts of society" [12, Pogendensky, Count Beaconsfield, p. 193]. Commander of the Order of the Garter As we can see, the word

"race" sounds quite definite. And how definitely! "... The Jewish race connects modern peoples with ancient times... They are a clear evidence of the falsity of the modern doctrine of the equality of people and cosmopolitan brotherhood, which, if implemented, would only contribute to the fall of the great races" [12, p. 192].

Who is this? Goebbels?! No, this is the all-Jewish Disraeli. Although, of course, it is interesting, who is Fritz Kahn for Disraeli - "the dregs of society" or "a man of the chosen race"?

The author experienced no less surprise when reading V.V. Shulgin:

"There are people who simply 'can't stand Jews'. It is useless to ask them what they don't like about the Jews. Don't like everything. Starting with physical qualities - appearance, facial features, hooked nose, protruding ears, hooked backs ...

So I wrote this and felt that it immediately came out somehow insulting to the Jews. Meanwhile, why am I saying something so bad? [13, p. 10].

And the arguments follow that Mr. Shulgin would not inflict any insult on the Chinese, speaking of his saffron skin and narrow eyes ...

"... But with the Jews it turns out "quite the opposite." It is worth listing in the most academic tone several distinctive features of this race, as such, the description immediately begins to sound like some kind of mockery, mockery, contempt" [13, p. 10].

18

This assessment of the appearance of the Jews really looks, to put it mildly, strange. I saw no more humpbacked backs and protruding ears in them than in the descendants of the Russian nobility, in the circle that gave birth to Shulgin himself.

But this is not the most important thing... A person who openly and honestly declares himself an anti-Semite, a Russian nobleman who is proud of his origin, suddenly has a point of contact with two Jews! Yes, what a point! All three unanimously consider the Jews a special race.

It remains to be assumed that at the time when these people lived and worked, this point of view was quite common.

However, two words about the most racial theory.

RACIAL THEORY - ITS CREATORS AND FANS

Society in Russia has not yet forgotten how famously the racial theory was put into practice in the Third Reich. I am only afraid that the reader does not have a clear idea of what kind of theory it is, where it came from, and what happened to this racial theory in general.

So far, I have quoted two authors from the 1920s, a Russian and a Jew, who use the word "race" seriously in relation to the Jews. But the fact of the matter is that in the 2nd half of the twentieth -

at the beginning of the twentieth century, this was a common phenomenon - not only among the Nazis or some other bad people. In the USSR, colossal efforts were made to present the German Nazis as a kind of "white-skinned gorillas", wild creatures that oppose the entire civilized world. Even their own name - national socialists - was replaced in the USSR with "fascists" in order to be baptized from obvious kinship at any cost. After all, the Nazis - the National Socialists - in Germany were not born fascists.

The Fascists in Italy and in Spain were conservatives. Their goal was to rally the nation into a fascist bundle and, through the growth of the corporate principle, the curtailment of democratic freedoms, to suppress the socialist movement. After all, the socialists wanted to bring a utopia to life, to build an ideal society on the principles invented by theorists. And the fascists wanted at all costs not to allow them to do this, to preserve the gains of civilization of the twentieth century. Therefore, when captured German soldiers in

The Russians were called "fascists", they were, to put it mildly, surprised.

We are not fascists, we are Nazis! they answered well

and CHVIROvanno, and the mind of the Soviet people finally went beyond reason. |

19

Manopa150271a| \$ Izswe Oemeswe Agbecegrace! - the National Socialist German Workers' Party (MZOAR) - this was the official name of the party created by Hitler and which came to power in 1933 (which came to power, by the way, in a legal, completely constitutional way).

The ideology of this party was very similar to the communist one - the workers and all working people in general are oppressed by the bourgeoisie, it is necessary to make a socialist revolution, bring the real leaders of the working class to power, establish a state of social and political justice. The Nazis are sometimes referred to as "browns", but this has the same meaning as the color black in Russia. "Black people", "black hundred"... In Germany it sounded like "brown people". Simple people, people's thickness. And the "browns" went into battle not under some kind of, but a red banner. They marched to liberate the German workers from the power of the Jewish, French and Anglo-American bourgeoisie.

In this, national socialism really differed greatly from international socialism, in which the nationalities of the oppressed and the oppressors did not attach much importance. But the convictions of both had the same intellectual and spiritual source - the work of the intellectuals of the evil-X[X-th century. After all, socialism, both in its nationalist, German, and in its internationalist, Soviet version, is in no way an invention of the common people and not a "belief of the illiterate masses." Nothing like this. All the theories that formed the basis of all

socialist regimes, created in the offices of the most highbrow intellectuals.

In the 1850s, in the most developed countries of Europe, a scientific school was formed, which was called racial-anthropological. The face of the school is determined by the French J.A. de Gobineau J.V. Lapouge, brie dancing F. Galton, K. Pearson, H.S. Chamberlain. It would be very, very difficult to call them all or individually stupid or not intelligent enough. This is probably why in the USSR the names of the creators of racial theory were concealed, and even more so nothing written by them was translated, even for the departments of history or for professional historians. Let's get to know these people.

Joseph Arthur de Gobineau came from a noble French family and was born in his parents' private house near Paris in 1816. An anthropologist, sociologist, writer and publicist, he spent more than a quarter of a century, from 1849 to 1877, in diplomatic work. Joseph 'Arthur de Gobineau wrote several studies on the history and ethnography of the East, which brought him fame and degrees, as well as several fiction and non-fiction books. While it was possible, the "Vek

20

Renaissance" (1913), "Kandahar Lovers" (1923) and "The Great Magician" (1926). Something was published in the journal Land and People for 1905-1906. By the way, the books are very good, and that their coloring is outdated - this also applies to Kipling. In his main work "On the inequality of human races" 1853-1855) Zh.A. de Gobineau advocated the idea that the three main races have different abilities and different creativity. chesky potential. The white race - the most creative - is constantly evolving and striving to expand its influence. This causes tension among other races, and the struggle of races becomes the driving force behind the development of peoples. The bad thing is that the white race, when spreading over the globe and in the course of the struggle, mixes with lower races, and this leads to a decrease in its abilities and culture.

From the point of view of J.A. de Gobineau, the most creative part of the white race is its Germanic branch, which he stubbornly called the all too familiar term: "Aryan"; in his opinion, this branch will create the cultural elite of mankind.

Georges Vache Lapouge is a man of incomparably more modest origin and position in society than de Gobineau. So, a provincial professor, one of many. He was born in the town of Neuville, in the department of Vienne, in 1854, and ended his life path already in the years of the triumph of his ideas - in 1936, in Poitiers. But in his theories he went much further than a teacher. In his opinion, the long-headed dolichocephalic race, the Nordic race, constantly struggles with the short-headed, brachycephalic. The development of any civilization begins with the fact that the Aryans, the race of masters, become at the head of it, and constitute the highest class of this society. As the longheads mix with the shortheds, civilization declines. And it turns out

that race is the main driving factor in history.

Houston Stewart Chamberlain (1855-1927) was born in England, where this surname is far more famous: the Chamberlain family of politicians, father and two sons, are distant relatives of him.

Here he has the racial hostility of the Aryans and the Semites became the basis of the historical process! Everything that the team is proud of was, of course, done by light-skinned, fair-haired Aryans, tall and with long skulls. Inexpressibly repulsive Semites with round heads and curly hair slandered the Aryans and parasitized on their achievements.

Gradually H.S. Chamberlain was so imbued with his own writings that he even moved from his native Britain to Germany: closer to the Aryans. Here, on the one hand, Nye was waiting for him, disappointing - not all Germans were in such a hurry to become Aryans, and some simply twisted their fingers at their temples. On the other hand, some still penetrated, including people of great influence.

21

solid. H.S. Chamberlain was well received even to the Chancellor Wilhelm II and had long conversations with him about turtles and cultures. In his late twilight years, a certain new political figure, who, however, had no special chances, was already visiting Chamberlain himself - Adolf Hitler. Chamberlain was very fond of Hitler's political program, but strongly disliked his skull and other racial features.

RACES AND LANGUAGES

Chamberlain was the first to finally form the basic error of, so to speak, practical racism: what Chamberlain calls races are in fact linguistic groups. Those whom J.A. de Gobineau called the Aryans, they have a longer and more boring name - the Indo-Europeans. The word itself arose when, at the beginning of the 20th century, the German scientist F. Bopp and the Dane R. Rask proved that the languages of the Aryans who conquered India in the 2nd millennium BC, the Iranians and most of the European languages have a common origin. There was an assumption that there was once a single language or a group of similar languages, and the people who spoke this parent language began to settle in different parts of the world. Where? Another riddle.

But the main thing is that the Indo-European peoples known to us speak languages of the same group, but they belong to different races. Within the large Caucasoid race, as its variants, from 9 to 12 small races, or racial types, are distinguished. There is a Middle European racial type, or, if you like, a minor race. There is a Baltic racial type and a Balkan, Mediterranean and Eastern European type.

The irony of fate is that in the Anglo-Saxon countries such a name for the Caucasoid race is adopted: "Caucasian race."

Emigrants from the former USSR open restaurants with "Caucasian cuisine" in the United States - and good Americans go berserk, obstruct them. After all, they decided that the restaurants were opened by the Nazis! Try to explain what is meant by innocent and completely non-Aryan pita bread, pasties ...

The illiterate translations of American detectives look no less amusing: "A face of the Caucasian nationality was lying on the sidewalk"... Very often in the original there is something like: "A man of the Caucasian race was lying on the sidewalk." That is simply a white man.

The Proto-Indo-Europeans, the Aryans, most likely belonged to the Caucasoid race, but it is not known to which small race. In the modern world, the Indians and Negroes of the USA and Latin America are also Indo-Europeans, because they speak English or Spanish.

22

pan languages. Europeans brought language and culture to America

_ But, of course, not racial signs.

p The bitter enemies of the "Aryans", the "Semites", it turns out even more interesting: the peoples who speak Semitic languages live in Europe, Asia and North Africa, but these peoples are very different. If we are talking about Jews, then according to any classification, Jews are still pronounced Caucasians. The exception is Ethiopian Jews, or, more likely, Ethiopians who converted to Judaism. If about European Jews, then they are pronounced "Aryans". Hooked noses? Curly hair? Almond eyes? But there are a lot of these traits in the environment of any southern Caucasians. And there is no such Jewish minor race in the ranks of the Caucasians.

And you know what is the most piquant? Among all European peoples there are people of different racial types... And among the Jews, too, of course. Another thing is that the majority of Norwegians, up to 99%, belong to the Scandinavian racial type, and people of the Balkan racial type are rare among them ... Fair-haired blonds with frosty blue eyes are also not very common. But the Jews are almost the most diverse people in racial terms, they have at least three small races represented in almost equal proportions, and in a minority, five percent, three more.

We will not discuss the Jews of Ethiopia and China for the time being, so that the reader does not get dizzy and would not have to note that the Jews are represented by all three large races ...

We confine ourselves to Europe, but even here it turns out that if we put an equal sign between the concepts of "Caucasian" and "Aryan", then Jews, at least European Jews, should also be considered Aryans. I will say strictly between us, only you do not tell anyone: some German Jews even have the notorious "German bone". Again - it should not be, but they have it, and that's it. Smart people even know the reason for this phenomenon... Please don't tell anyone about this either, but the reason was an elementary mixing of the two peoples. Mixed-

ing is not always legal, sometimes condemned by the priests and legislators of both peoples, but not stopped by any decisions
forcefully.

Why did Chamberlain begin to oppose the "Aryan" and "Semitic" races?! And because he wanted to. And his order to chicks, of course.

THE FATE OF RACE THEORY

This racial theory was adopted by such bad people as the National Socialists in Germany! Yudi, whose official "fighter for the idea" and "martyr, according to

23

who suffered at the hands of enemies, "the author of the Nazi anthem was ... an ordinary pimp.

Before joining the National Socialist movement, Hans Horst Wessel was an ordinary pimp from the proletarian district of Weidling, in the east of the city of Berlin. To be born in this area has never been an ornament to a biography, and people who were somehow prosperous did not settle and tried not to visit Weidling. Approximately as in the East End in London, at Khitrov market in Moscow.

Here, and in more prosperous times, every day, the ribs of the blades of knives tickled in beer nushkas and doorways. And already in the twenties and thirties, when Germany was figuring out which socialism was better than the other, the communists and the Nazis now and then converged in terrible street battles, finding out which of them was the real son of the workers, the true proletarian and the faithful child of the people.

In 1926, Hans Horst Wessel was released from prison after serving two years for fraud. In Germany, inflation, hunger and poverty. Even people with very high qualifications are sometimes in dire need of the bare necessities. Horst Wessel reestablishes acquaintances and remembers, among other things, his old friend Himmler. Where such friends come from a military officer who went through the entire First World War is difficult to say ... and at the same time, perhaps, too simple. After all, Himmler was not born a respectable family man? But the story is silent about how their first acquaintance looked like and under what circumstances it arose. It is also difficult to say what they talked about at their first meeting in 1926 - a novice functionary of the National Socialist Party and a criminal from the bottom of the city, a man to whom not every thief would shake hands. Both of them have long been dead, but there are no witnesses to the conversation left ... Were they, witnesses? In such cases, they try to do without them.

It is known for certain that Horst Wessel and his friends-. We made up the Sturm-5 detachment, and for a long time they beat the Communists throughout the proletarian Weidling. The spectacle of the communists, drape-

walking down Weidling under a hail of cobblestones pleases my anti-communist heart, but I'm not sure that Wessel and his friends were much more decent.

In 1928, Wessel composed a song that was later named after him and became the party anthem of the National Socialist Workers' Party of Germany. It is difficult to say to what heights a "true Aryan", a pimp from the backyards of Berlin, could have risen, but on February 23, 1930, another pimp, the communist Ali Heler, killed Hans Horst Wessel in a fight. The fight took place in one of the taverns in the proletarian district of Weidling, and there are several versions about the causes of the massacre. The Nazis said

24

At Horst Wessel fought for a high idea and died with the name of the Fuehr on his lips. The Communists did not deny that the fight was purely ideological, but Horst Wessel's last words were quoted as saying that ladies had to be excluded from the audience. Experienced people assured that the giants of the political struggle simply did not share the rights to one of the local girls.

If this is so, of course, this did not prevent the creation of the cult of Horst Wessel, on the contrary, the cults of the dead are the easiest to create. Let me remind readers, especially young ones, that the generations born at the beginning of the century believed that "things like that" were not talked about with decent ladies and fair girls. The Nazi authorities in Germany named their anthem after the pimp, and intelligent Germans had to talk about politics with their own wife, breaking this little taboo.

Naturally, people like Wessel (and Ali Heyer) did not need the "pearl grains" of racial theory at all. Most needed. turned out to be for them. those aspects of racial theory that the founding fathers were unaware of. These "Nazis in the street" began by bringing racial theory to the necessary stage of simplification to make its provisions understandable to any "Aryan". Including those who are by no means burdened by the "Jewish chimera of the intellect."

By the way, having proclaimed a course towards the most simple and primitive emotions and a simplified vision of the world, the Nazis unwillingly turned out to be apostates from their founding fathers. For Gobineau and Chamberlain, the Aryans were good because they are very intelligent and, as they say, with their eyes closed, they will overcome less intelligent races.

But what seemed important to the old European professors was not at all significant to the lumpen and semi-educated people who seized power. One announcement of Joseph Goebbels as a Doctor of Philosophy - with this six grades of a gymnasium - conceals simply oceans of the notorious inferiority complex. For impudent upstarts, the most important thing in the Aryan race was not the abyss of intellect - the Nazis felt extreme suspicion of them, and every clever man seemed to them a secret Jew.

For the Nazis, the Aryans became the embodiment of "unreasonable

will," "aversion to intellectual reflection," "contempt for chatter," "creators and destroyers" with "the beautiful fire of a wild beast" in their eyes. In place where the ideal was the Lectual intel, which performed creative acts, the Nazis put a ka Some wild creature ... and even, perhaps, not wild, but feral.

Their ideal was not even a wild man, that is, living before Civilization, but a man who consciously refuses everything that civilization is able to offer him. To themselves they seemed formidable and beautiful and made their symbol

25

luxurious wild beast - a mighty gray wolf. But if you figure it out, Hitler's "superman", who prefers "exertion of will" to the exertion of intellect, and a kick of the foot to reading a book, does not even resemble a wild wolf that once lived in the untouched German forests in the neighborhood of the ancient Germans, but rather a wild mongrel. A kind of German Sharikov, yapping from his doorway at "everyone there in seven

rooms."

I wonder if Goebbels understood that, while proclaiming the intelligentsia "the dregs of the nation", he also included his own "founding fathers" in the "dregs"? What if Gobineau and even Chamberlain had risen from the grave, would they, to put it mildly, not have praised these statements of Goebbels?

However, being a professor under the Nazis became much less honorable than at any time in the past history of Germany. Adolf Hitler seriously suggested "not to stuff the student with useless knowledge", but to teach him "to build a healthy body". After all, "geniuses can never emerge from a degenerated nation!"

The semi-literate functionary Julius Streicher spoke to students at the University of Berlin and drew two bowls weights:

- Above - the contents of the brain of the Fuhrer, - Streicher broadcast. "And in the bottom cup is the shit of the professor's brains.

Whatever the student studied, he had first of all to familiarize himself with racial theory in all its glory, and Herman Gauch's book "The New Foundations of Racial Studies" was to become his handbook.

"The animal world should be classified into representatives of the Nordic race and lower animals....," Herr Gauch wrote seriously, and perhaps the most surprising thing in the works of the semi-respectable Mr. Gauch is his pioneering seriousness. "There are neither physical nor psychological differences, which could confirm the difference between man and the animal world. The only difference that exists is the difference between members of the Nordic race, on the one hand, and animals, mostly non-Nordic races and sub-humans, representing a transitional species, on the other hand.

Even if a student could still stand on his feet after such a startling discovery, Herr Gauch finished him off in other places of his voluminous creation. For example, in this: "The Nordic race remains the only one capable of producing sounds of amazing purity, while among the non-Aryan races the pronunciation is impure, individual sounds are confused and more like the cries of animals, say, barking, wheezing, snorting or squeaking. The fact that birds can be taught to speak better than others imagine

26

th animal world, is explained by the fact that their vocal apparatus is Nordic in nature - strong, narrow, with

short language. And this nonsense had to be studied, repeated, reproduced in exams, almost memorized. |

It all started in childhood, when children 8 or 9 years old were instilled with completely anecdotal ideas about themselves as Aryans, who must overcome the "chimera of the intellect" in themselves and reject "the inventions of the French and Jews about the need for culture."

The same thing continued in the gymnasium, where drill and physical education supplanted the stupid subjects, the assimilation of which was given such importance by all sorts of inhabitants: mathematics, history or the French language. Moreover, they taught not "history", but "Aryan history", and not "biology", but "Nordic biology". |

It was especially difficult to create Aryan mathematics, but even here education was given with an unequivocal bias towards anything, but not towards mathematics itself, oddly enough. The content of almost all tasks was reduced to determining the speed of marching columns, the number of bombs dropped and the number of enemies killed. Intelligent Germans laughed that, reading the textbooks of their sons and daughters, they immediately begin to gather for the front. So the university with the textbooks of Herr Gauch only crowned the long-term educational insanity of the Third Reich.

Of course, the losers who seized power made every effort to nullify the world that gave birth to Ammon, Gobineau and Galston. No matter how rational the reasons for this may be (war, more soldiers are needed, the country is surrounded by enemies...), it is difficult to get rid of the idea that there was also a purely emotional charge in the fight against the intelligentsia. Well, the "all sorts of clever people" Himmler, Jodl and their accomplices in the Nuremberg trials were very annoying. "At the word" culture "I grab a gun!" And indeed, they did.

Until the Second World War, Germany remained a country of universities, and the whole world science was divided into two almost equal Parts: German and all the rest.

During the twelve years of Hitler's rule, under the crackling cries of the greatness of German science, the biographies of scientists were checked, and up to a third of the color of German science was excluded from teaching for a drop of Jewish, French, Slavic or Gypsy blood in their veins. And a third of those who remained were deprived of their departments and laboratories because they were unable to comprehend the depth of racial theory or the whole abyss of wisdom of the cosmic struggle between hot and cold. Even scientists who once supported Chistov were unable to teach courses in "Nordic geometry"

27

or "Aryan solid state physics", and they tried to get rid of them.

Not to mention the fact that the universities themselves were closed, and in the remaining universities the number of students decreased consistently and regularly. Let's say, at the University of Leipzig in 1938 there were only 1928 students left compared to 7348 in 1932 - the main thing was not at all in hammering nonsense into young men and not in saturating their young Aryan brains with professorial shit.

WHAT DOES THE JEWS HAVE TO DO WITH IT?

Indeed, why did the Jews become victims of your racial theory? Why are they "non-Aryans", some kind of "special race"? What are they clinging to? After all, the Jews are Europeans, and nothing can be done about it. But what you want is what you believe. In Germany, national socialism was coming to power, and it demanded, firstly, a "scientific" justification. And secondly, he demanded to create an image of the enemy. Such an enemy against which the inhabitants of Germany could rally ... the majority of the inhabitants.

This phenomenon is many-sided and complex, but the most important thing is that influential people in Germany, numerous sections of the German inhabitants wanted Germans and Jews to be as far apart as possible from each other. Politics made an order, and science diligently saluted, gave out what was required: the "Aryan" and "Semitic" races.

As applied to the Jews, racial theory has become a way to settle scores, remove objectionable people, "deal with" enemies of the regime... And rigorously sculpt the image of an enemy – insidious, monstrous, vile.

At the same time, the legislation was changed: after all, what the Nazis conceived could not be carried out in accordance with the laws and morals of a civilized society. Cancel laws? No, we are in Germany. ∴ The Nazis began to change the laws themselves.

The "Law for the Protection of the People and the State" of February 18, 1933 effectively annulled the Weimar constitution and gave Hitler and his party exclusive rights and opportunities.

Then, in February 1933, a law was introduced prohibiting

"torment animals" - he actually banned kosher slaughter and thus kosher food.

Well, let's say it's still like that, a small prick. But the "Law on the Ordering of the National Composition of the Administrative Apparatus" of April 11, 1933, provided for the expulsion of Jews from the administrative apparatus at all levels and the employment of only Aryans. This law was the first to formulate the concept of "non-Aryan". It turned out - this is anyone who at least had a grandfather or grandmother

28

dfech+ 5 speg R1erchebap er C
Oto n not un
Vega! Copede!

Zi Zi, Head of Eeg Zibe po& (@pdet Esg Zek (feg ii ekebatye 11? Ultrasound Zi po
(@pdeg a(5\$ @Tssoe 05 Zifen il Yachapoe itbetabten?

KNOWLEDGE Zi 68 pob 14pdee MI di [ebev, Fabeg Ziyze ace scepem en Zags feg
Uteg (fet 1?

CHEN Zi sv 46 pof 1604 ist, Ba ash] abep ben @en Chite mast Bega in
derugofeya yut, Wat! E Fu de Zi (feg pis PE her, slave Zet Te m ZkNEYA chief 1?

Met! Oa\$ aYez\$ m \$1 Bi psp

zebba

Yaott} h ine! Z.I et t Me Zhebet Beg Besh [Fet EGstoybat eg! 911 shiyo fi

cpb m1, 6a5 dot Fen &at zy otrasplesei, mm tsie 966 Zibep ui en Nebtaei!

Ut bopi { sc, em 20. ChidiN, leave 11 Tse, IE GE Er \$ {e panNopa!

sh base! chogE, me giskKeg Nor KbtozaPee

UI [bciep abgt psh Ped si, fepi No. Kai lpa. Zero IE 5 Fane Vecae ZTIF
2 Beta5 (5 FbschNe spitacet dy Sayen.

UPubepopnite cyto | e5et at {fek 9 (BPanitiid.

Oeg Zled 1\$ un\$ dem!

Zaz shi ip oogdepopipep Bafep, schif Beitit E Osha te! (65 Sh ZI yesev
1e0en Zetz et PTegoean (one hundred, zi mech Zeyatt and di efatep! Zedeg
Ba{ [those 16 opium YaoZedep pzybipatsen!

uni VZeiltapi, Fatsb tes.

|

V Mer = Chet yon Pane, dey ZY (but Rae oy

Leaflet of the trade union of German horse traders. Contains rude anti-Semitic attacks and ends with the slogan: "Who trades with the Jews Deserves prison!"

Jews or professed Judaism (that is, a part of the goyim, who at different times converted to Judaism for different reasons, obviously went under the knife).

The Newspaper Editing Law of November 4, 1933, prohibited the editorship of German newspapers not only by Jews and "half-breeds".

29

HannopatzolaEee EeyN4e (beKegrae

Fashchevia Ze

Loetreiiiiia 55\$ Fa: "her post" Foma ie
Pe Tse: chusanu
66: Lab. V. m. V. R. «ZesTi ©9168,
Zippitltowe 88 3 O beta usTaltetiitiig
1100 22

Focoefaiechece:

El bActagya about: 1, Cuba, 2091 'gigi!.
Falitemuyinikh 86 7371 tabesi: Ze
fioyediyya

Fu fe it: def
Eph. Faci ZegKi ZZesii
Ble. 45553. (Mg Oeotyeret
il Yasiy: Feziykh ba Bapt, Ooo
Pe 131, Yaoscho-Lk, 2200

[=

©

s

Faster!
"Reg z4e11u. Sam et er

ZANeve no: IG IGol .. (caviar
amieven)

.%
v

} and t in . And
Ap whose ry -

Neggie Kezism1t&spaRuzt1 03 e6 oh oat. mi
Ve1obzjaiKrh&z1Vepben

Reg e1deposzey Rok m
,kkem-t A "6 am,
AH Lama

Zepg chegedgueg Negg Nes zsh1 pl abeg!

Pe Eacr \$ 8% e1]e 5sprep Rogaslopya {n she1pem y, a.

a\$ Max Cutes%e11%, cha3 er Vapk1er spa Tipdveg1s | zga& dir chechrni Re v 6
th NE 2nd a m A teti fairy r NT bm 1..4 a,.g. Pg. jae. A1ekhapdeg Z1type TT eb,
Veg]1{n-Chappsee, &tga gicatingr learn O H aechols l copper - howls in the horn 59-7.

pine = th
We hm Gomel 12, j191ss1 versz1rr% 1356. Yule EceGgaa, Bogo&iea, ZO preailkchmt

Cha: soy wow

yy EE
5e. org pweg, kejugel asch 20.9.1857 1n Bet11n, Nab nebep e1-pesh pa15)991ssNare1
011 j7131 zone bgoBe] runebe e 14a jumeg UstGavgezenie, 1p Apiep4ode des
Peovznngisgiezettetv naf 512 Chat a] 13 20a2t ga re] 5ep.

M1g 18% Chagsi esep Vezisy des Neggi 8175105 1m bad Parsopa]at1% Backup!\$
chemo4ep, 9a3 Ch1ezer a]5 Tapabeg des

Vapknachsez OzKar A, 3115]e5, Ver]zn M 15, K1iskzg.21, „ve M . \$. ber be deda ranopa one e weight
efie < = aziz t . b
Wasegamena

36ÿ114108 On% &, Cha er 10 ze1peyu Vkkoptegpegpevshey demeg dream.

Sspirerges&e aczmegfe%®. Mig Ch91ezer Pshyafalt left} a8\$ sh1sl, Tipvy my er}]981asyep Aozbayushoyai
Cheg YapeTgao Keppep18 that

TR and 8
ai ml

8%e]1\\y. ba] e1 er,

Letter from the Deputy Gauleiter of Berlin to the Reich Minister for Economic Affairs and Reichsbank
President Walter Funk dated

March 20, 1939 about the Jewish relatives of the banker Alexander Rindgleb

varying degrees", but already to persons who were married to Jews.

The regime was strengthened, unemployment decreased, the people supported the MZPAR more
and more strongly, and on September 15, 1935,

thirty

Nberg racial laws: "Reich Citizenship Law" and the law for the protection of German blood and
German purity. | These laws placed the Jews outside citizenship, outside the civil
registration system, outside property and social relations. .. in a word, outside the life of society.
550,000 Jews have turned overnight into beings who are not subject to the law, who must live separately
from the Germans, do not have the right to a prestigious and highly paid job, to property, and must sew yellow
stars on their clothes so that they can be seen from a distance. easy to recognize.

The racial laws hit a much larger number of people because, to say nothing of anything else, there
were a lot of legal marriages between Germans and Jews. Such a famous person as A. Springer had a Jewish
first wife, and he divorced her after the introduction of racial laws. Not to mention those who considered the
introduction of these laws a disgrace, and yet they were at least a third of the entire nation.

In many ways, racial laws copied US law: from 1896 in the US, blacks and whites had to live separately. To have "the same thing" (at least in theory), but separate!

Under the banner of racial laws, the Nazis first carried out the "Aryanization of production", the "Aryanization of property" and the "Aryanization of capital", that is, to put it simply, they took away property from all German Jews. And from 1941 they began to "finally solve the Jewish question" with the help of gas chambers.

So the Jews in this entire "racial" history that erupted in Europe from the end of the 20th century to the middle of the 20th century, nevertheless turned out to be "involved" on both sides at once. |

To begin with, they were not wanted to be recognized as their brothers in race, the German Aryans (which was probably not good on their part, after so many centuries of legal and illegal interbreeding). And not only did they not admit it, they were almost exterminated under the schizophrenic pretext that they belonged to a low and dangerous race.

And then they themselves, up to our time, turn out to be the guardians of this gloomy myth! Here is a paradox: at least in the three quotations I cited at the beginning of the chapter, two Jews are much more resolute, much more vividly declare their racism than the Russian V.V. Shulgin. Shulgin's statements just appear against their background as something blurry, fuzzy, unspoken. Because even though he declares himself an anti-Semite and admits to Vai that "there is something in racism," Shulgin lives in a culture where Racism is unpopular and the idea of human equality has long been established.

— "And the Jews?!" - my other reader will be indignant. And you reread the quotations, my good ones. Trust me -

1

"Behind

in the "race" in relation to the Jews flashes constantly just in the writings of the Jews themselves.

Apparently, the racial theory fit very well with some kind of psychological, social, cultural attitudes and ideas of the Jews, including that international community that gathered in Israel with the money of American Jews. Why it happened is a separate conversation, but to this day, until the beginning of the twentieth] century, much has survived in Israel that would not have seemed barbaric in Europe in the 1920s, but now it looks at best gloomy archaic (I still very, very SOFT...).

The story goes from mouth to mouth about how In the 1950s, when the romance of "one's own state" had not yet faded from Israeli heads, several anthropologists from Jerusalem and Tel-

The Aviv Universities received a very unusual task from their government: to establish exactly how the Jews of Europe differ from the main population of "their" countries - French Jews from the French, Germans from the Germans, and so on. Neither the government of Israel nor the anthropologists themselves doubted that there are such differences! They simply cannot be! The task was given, anthropologists accepted it, and even something got into the press...

But the results of this work, to put it mildly, surprised everyone - both the members of the Israeli government and the anthropologists who accepted the task for execution. Because it quickly became clear that there are no racial differences between the Jews and the peoples of the countries in which these Jews live. Well, no, and nothing can be done about it!

The government program had to be curtailed without drawing attention to it, pretending with all his might that there had never been any program at all ...

sky boy.

But after all, there were some attitudes - to see one's own racial difference - both the government and scientists! Moreover, Jews conducted racial studies in the 1950s and 1960s, just when the topic was considered indecent all over the world. After Auschwitz - racial research?! Unthinkable! And in Israel, as you can see, it is quite even conceivable. Why?

The German Nazis really saw in the Jews something like an unclean force that had come to the surface. And who do the Jews see in themselves? At least those Jews who are not at all embarrassed to engage in racial research? Is it really "of the quarrelsome" and "superior" race, according to Disraeli? Who then do they see in all of us, non-Jews? In the goyim, if you like? Really working cattle?!

As for the study of the racial characteristics of the Jews on the instructions of the Israeli government - I cannot guarantee the reader that

32 1*

I was told the honest truth. There are a lot of such stories around the world ... in the sense, stories that are just as unverifiable, not reliable, but very similar to the truth. There is not the slightest possibility to guarantee that this was the case, but I personally believe in this story by more than 50%.

First, there are some publications. On assignment or not on assignment, Israeli scientists engaged in racial research. And they do it in the USA. Recently, a report flashed in the press that scientists of Jewish origin in the western United States were developing a project to create an artificial creature. And not just any artificial creature, but on the basis of a Jew. They seriously believed that the advantage of the "Jewish race" should also be felt here: in the creation of a cyborg from a Jew.

Secondly, if such a study is carried out, the result

will be exactly as the legend says: none. Because the Jews really are no different from the peoples, among which

live.

PEOPLE'S EXPERIENCE OF SELECTING THE JEWS

- How?! - will object to me. "Don't you know that Jews can be easily distinguished by their appearance?! In this case, no research is needed, everyone already knows who is a Jew and who is not!"

Speaking frankly, this trapping of the persecuted tribe by the shape of the nose and almond-shaped eyes seems to me even less reliable than the search for people of the "bad race" by the shape of the genitals and auricles. Why? But because the Jews do not differ at all from the "goyim" either in the shape of the nose, or in curly hair, or in dark skin, and even more so in the notorious hunchback and protruding ears. :

I have seen photographs of Arab, Chinese, French, British, Polish, Hungarian, Romanian, Greek, Italian Jews. The only Jews I could tell apart from the "goyim" were the British, simply because most of them had only recently entered the country and were still different from the rest of the British. Probably, in this case, not even facial features were important, but expression, posture, smile, and so on.

But even among the Polish Jews, surprisingly, there were some whose "racial" Jewish traits were very pronounced, and many people who were completely indistinguishable from the Poles.

then despite the fact that in Poland the Jews survived until the twentieth century, as a special closed people, leading an isolated life. As for

2 Evrsi, which ns was, book 1 33

Jews from Hungary and Romania, then let them forgive me both themselves and the Hungarians with the Romanians, but, in my opinion, it is impossible to distinguish between them.

As for the Chinese Jews or Jews from the Arab world, all the more so I cannot determine their ethnic origin in any way by their appearance: I need to know in advance that they are Jews.

But aren't there types that are immediately distinguishable? In my opinion, they don't really exist. There are types that in different countries have come to be regarded as Jewish with greater or lesser certainty. In every European people there are people belonging to different minor races. There are more people of the Caucasian and South European minor races in Italy than in Norway, but, firstly, they are also found in Norway. And secondly, there is no difference between a curly-haired and swarthy Jew and an Italian. Most of those whom you in Moscow "immediately identify" as Jews,

they could easily pass for Greeks, Romanians, Caucasians of various nationalities, Turks ... In a word, for some southerners.

- I can tell! I undertake! many "experts on the Jews" assure.

And here the question immediately arises for me: are you sure that, having determined the ethnic origin of a person passing by you in a crowd or sitting on a bench, you are never mistaken? Are you sure?

..Back in 1980, on an expedition, I met a nice girl, Ira Birman. We met several times already in St. Petersburg, and I remember well how a woman sat down next to us on the Neva embankment ... Mistaking me for a Jew, she told both of us for a long time how she loves Jews - how smart Jews are, good, honest, kind, wonderful ... Then, for the first and last time, I heard disgusting street abuse from Irina.

"I can't stand this dissident Jew-love!" - so the girl explained to me, numb with amazement.

Well, the other woman is not Jewish at all. Luda, if you look at it, is Greek by mother (father is a Russian from Yaroslavl). Luda, a large, beautiful woman, has a pronounced southern ... if you like, Jewish type: almond-shaped eyes, a thin nose with a pronounced aquiline, dark skin, a lively, mobile face.

Luda lives in Berlin, and one of the curses of her life is people who sit down with her in parks or in cafes and declare their love ... But in love not for Lyudya, but for the Jews.

"If only they would come to me!" Luda yells indignantly.

A woman is not even happy that these people act from the most noble motives. Speaking between us, her popularity as a woman would please her much more.

Sartre tells an amusing story about a French Jew who, already at the time of the racial laws, had fun in Germa

34 ya

Hitler's research: I went to the taverns where the SS gathered, and listened to their stories about the terrible Semites, a deadly threat to humanity.

- Doesn't Yana look like them?!

And the SS men explained to the Jew that even though he was a Frenchman, he was not to blame for this, an Aryan was immediately visible in him - he was so tall and fair-haired. And they, the true Aryans, have a natural scent for the Semites! [13, p. 43].

But this French Jew was having fun - not yet knowing what was going on, and how not laughable he himself could become after the occupation of France by the Nazis. But the NKVD actively used it

circumstance - that there are Jews who are simply ideally similar to the Germans. A sort of person appears in Germany, who has an excellent command of the language, and, moreover, a plump-cheeked blond with gray or blue eyes ... a kind of enamel-opaque, very "Aryan" eyes. Well, who would think that he is not Paul Koch at all, but Vasily Eisenberg, that he was not born in Spandau, but in the Zhito world and lives in Berlin temporarily, completing the building from Moscow?!

The story of such a Jew, "with the appearance of a typical German", used by the NKVD, was told by Ephraim Sevela: "From such people, the Soviet occupation authorities in Germany formed the first bodies of German self-government, which then took power into their own hands, bringing the country under the control of the communists" [14, p. 131]. The heroes of Irina Guro are heroic Soviet spies, and, moreover, they seem to be ethnic Germans... So it is with her in the classic "Road to Ryubetsal", filmed in the USSR, and in other works [15]. But, apparently, she just does not want to tell this story to the end; that the main characters of such adventures a la Stirlitz, as a rule, are not Germans.

Well, that there are Jews who are in no way distinguishable from Russians, each of us knows this.

Moreover, even if the Jews who appeared in a new country for them differed from the indigenous population (as the British still differ slightly from the British), then very quickly these differences disappeared. The mechanism is that people who at least somehow communicate with each other are physically impossible to keep from mixing. There were many different plans about how to keep it, but so far none have been implemented.

JEWISH RECEPTION AND BAPTISM

Especially for the "Aryans" I will tell you about one not very significant fragment of Jewish history: when the barbarian tribes of the Germans first conquered the former province of Germany, and then all of Gaul, they discovered numerous

2.35

new Jewish population in cities such as Clermont, Orleans, Cologne, Paris, Marseille. These Jews were Roman citizens, and most of them bore Roman names. The reason for their appearance here is simple: the Jews were settled in the northwest of the empire as a rebellious tribe, which is useful to settle away from the tribal territory.

The barbarians did not see much difference between the different categories of Romans. Even much later, any national group that came from the empire into the barbarian world were "Romans" for the barbarians. After all, the Gypsies even call themselves Romans - "Romen" - because their ancestors penetrated into Britain and Germany from the territory of the Roman Empire.

So, in the first centuries of living together - from [U to UP centuries - there were many mixed marriages between Germans and Jews. Roman Jews quite easily entered into marriages with non-Christians, as long as they honored the One God, and were not pagans. Moreover, they easily accepted people from the Germanic tribes into their community - if only they were ready to undergo the rite of conversion to Judaism - conversion. A foreigner who has undergone conversion is called a *syngar* and has all the rights of a born Jew. And there were many such heroes from the Germanic tribes (please excuse the involuntary pun).

The idyll was torn apart by the position of the Christian church: the bishop furiously intrigued among recent Christians, suggesting to the flock that it was a sin to be friends with the descendants of the murderers of Christ. Before that, the Germans did not even really understand what the difference was between Jews and Christians...

The church councils at the UGVEC in Orleans even made an attempt to separate the Jews from the rest of the population, to separate the Jews into a special caste without rights - to wear special signs on their clothes, to live in *Juderia*, separated from the rest of the city, not to communicate with Christians and even pagans.

It was not possible to put these laws into practice: the kings and dukes needed the Jews, and they defended the rights of the Jews to live according to their own laws. But the church did not rest. Bishop Avit of Clairmont went to the Jewish quarter, persuading the Jews to be baptized. In 576, a single apostate was found, and the community did not forgive him: when the cross marched. in some church procession, a Jew ran up to him and poured some stinking oil on his head. After that, the crowd of Christians destroyed the synagogue and threatened to kill all the Jews; and the next day, Bishop Avit called all the Jews of Clermont and invited them to be baptized or else to get out of the city. Otherwise, they say, he will not be able to keep the anger of the crowd. About five hundred Jews of Clermont agreed to be baptized, the rest moved to Marseille. Five hundred people! A lot, all the more so - with the then small population.

36

582 year. King Chilperic had a commercial and financial agent in Paris: a Jew with the Roman name Priscus. The King and the Bishop of Tours constantly urged Priscus to accept Christianity. Once the king "jokingly" bowed his head to Priscus and said to Bishop Gregory of Tours: "Come, bishop, and lay hands on him!" |

Priscus, terrified, broke free and ran away so that the bishop could not "lay on his hands." The king got angry, and Gregory entered into a long conversation with Priscus about the true faith. Priscus argued that Christ was not the son of God, but the bishop, according to the Christian chronicle, defeated him in a controversy (I wonder if there is a Jewish version of this story?).

King Chilperic this time released Priscus to give him time to change his mind, but with the words: "If the Jew does not believe voluntarily, I will force him to believe!"

Many Jews were baptized in Paris then. Prisk, on various pretexts, refused to be baptized, frankly playing for time, and then on one of the Saturdays, when he was going to the synagogue, he was killed with a knife by a certain cross from the Jews.

In 629, King Dagobert of the Franks even issued a decree by which all Jews who did not want to be baptized were expelled from the country. The decree was clearly not carried out, but it was signed, nevertheless.

Even much later, already in the [tenth century], the Jews managed to replenish their ranks with Christian defectors. Here, for example, is how the "Chronicles" of the Bishop of Troyes tell about such a case:

"Deacon Bodo, who grew up in the Christian faith from the cradle, received a court education and duly surpassed the Divine and worldly sciences, asked the emperor a year ago to allow him to go to Rome and pray there after the emperor granted him many gifts; and he, Bodo, achieved what he asked for, but Satan beguiled him, and he left the Christian faith and converted to Judaism. ... And when he was circumcised and grew hair and a beard; and changed his appearance, and called himself Eliezer... and married the daughter of a Jew, he forced his relative to accept the Jewish law" [16, p. 110-111].

The only question that I modestly ask both German Nazis and racially concerned Jews is: tell me, gentlemen, how are you going to separate the noble Aryan blood of dirty blond savages from the blood of despicable Semites who were baptized in the G/P, even in [X. centuries? And how are you going to separate the genes of Abraham, Isaac and Jacob from the genes of the Germans you so despise?

This is only one example of the mass mixture of Jews by other peoples, and I brought it up only because it has a direct relationship with the Germans. But even these ancient Jews, having mixed

37

on

who were with the Germans, were not at all "pure-blooded Semites." Converted Greeks and Romans made up at least half of their ancestors... if not more. And those who began to mix with the Greeks and accept the Greeks into communities, mixed with the Babylonians, Assyrians and Arameans even earlier.

So whose racial traits were caught by the experts of the Third Reich?! "Semites" or Romans-"Aryans"?! Oh wai! There are always problems with these Jews ... You even have to think, but this is not an Aryan occupation.

MYSTERIOUS MIXING

But the periods when many Gentiles poured into Jewish communities are only the tip of the iceberg. Jews continued to mingle with foreigners even during periods of "separate existence" itself, when it was practically impossible to have common children legally. |

And besides the Jewish problem, there are many examples of how laws, customs, and traditions divided people into estates and categorically forbade any mixing of blood. There are cases when marriages of people of different nations were forbidden, and this prohibition was supported by the whole force of customs, traditions and laws. The only result of this was that instead of entering into legal marriages, people met in secret and still had children in common. An example of mulattoes is a surety, and after all, you are a mule everywhere - both in liberal Brazil and in the United States, from which the Nazis in Germany copied their racial laws. That Brazil looks somehow prettier in this matter is another matter...

I remember that we once discussed this phenomenon with my friend, with the Hermitage worker Yura L. (a Jew, if it is important). Indeed, what an interesting phenomenon! It turns out that it is impossible in any way to stop the mixing of people living in the same territory!

"Maybe it's for the best..." Yura remarked seriously. - Maybe the state of being in love is a way to somehow prevent a person from growing genetic castes that are not related to each other? And then, after all, a being with such a huge brain, with such possibilities of controlling nature ... it will definitely come up with something. And so - no matter how you invent barriers and boundaries, no matter how you move people on different sides of the barricades, there will always be people who want to overcome them.

It is easy to attribute our conversation in 1982 to the romantic mood of young people (27 years old). But the historical facts

38

you confirm the main point in our reasoning. Surely more than one noble pan differed from his ancestors in increased curlyness and nosiness. .. because if his "service" ancestor was natu

al clairvoyant sir, then the actual one, in fact, turned out to be the most obscene type, the cantor of the local synagogue ...

And in the same way, for sure, more than one rabbi, datian to the point of idiocy, was born into the world for some reason with bright eyes and not at all almond-shaped. After all, his actual father, what to do, was not at all the official husband of Aunt Pesya, but the titular dad, a nobleman...

The rabbi will try not to touch the pan, so as not to defile himself about the "goy". Pan will pinch his nose in disgust to show how much the garlic spirit emanating from the "kid" is disgusting for him.

Brothers who do not know, do not want to know about kinship! How stupid you both are behaving...

And there is also a geographical mechanism for the mixing of peoples; This mechanism consists in the fact that the inhabitants of any territory, no matter how they initially differ from each other, gradually become outwardly similar to each other. In the end, the notorious races did not just take and form, there is a sense in their existence, there is a pattern. There is a logic of natural processes that is not very clear to us, due to which people in Central Asia become like this, and in Africa like this. In the mid-1970s, in South Africa, then a completely racist state, suddenly dark-skinned children began to be born to Boer Afrikaners. A European people, formed in the very south of the African continent, the Boers keep the most severe racial laws. For them, a bunch of Europeans living on separate farms surrounded by Negroes, racism became a way to survive. In the case of the Afrikaners, one can almost guarantee that the "ethnographic" method, if it "worked", then in one direction - the Europeans went to the black slave girls.

But dark-skinned children began to be born among Afrikaners - as if in mockery, in mockery of their racism. Moreover, they were born in the families of the oldest: settlers, whose most distant ancestors settled in Africa in the 17th century, in the 17th century, who were no less proud of the antiquity of their kind than the European nobles... Why?! I can give only one semi-scientific answer: because nature has decided: after two hundred and fifty or three hundred years of life in Africa, it is time for the family to become dark-skinned.

... Perhaps this is also the reason why Danish Jews are large people, of Rubensian build, while Italian Jews are thin and swarthy, with fleshy, heavy faces. How to know with what force and in what terms the regularity acts?

"But I still take it upon myself to determine! And even the smell from THEM is different! many will insist.

39

On the subject of smell... My marriage to a Jewish woman lasted for almost ten years, and two sons were born in this marriage. My wife and I parted for reasons that have to do with the relationships and destinies of men and women, but obviously have nothing to do with the historical destinies of peoples. There was definitely no specific smell, and in general this woman smelled good. Especially for the readers of the Library of the Russian Patriot, I inform you that some Russian ladies I know smelled worse. Even much worse. Accident? But besides my first wife, I had a close acquaintance with ladies of Jewish nationality. There was no smell. Lie.

Sinful, I tried to determine the nationality and outwardly. sti... The temptation is great, but ethnography and archeology are weak. I made my last attempts of this kind in the spring of 2001, when the New Poland magazine fell into my hands.

Here is Pan Jerzy Giedroyc... The very name, which ends in "oyts", is a characteristic appearance... There was even emotion: a Jew, but a Polish patriot! How many. he brought benefit to his fatherland by publishing the newspaper Kultura in Paris in exile!

— Yes you that?! — were horrified by mine. the ignorance of the Poles. - Pan Gedroits - from the Lithuanian nobility; although he is without a title, before the war, on the streets of Krakow, merchants called him “prince” ...

Or here is Pan Adam Michnik. What a heavy, significant face of a mature handsome man! What a calm self-confidence, ironic knowledge of his elite, inalienable rights. In Poland, in general, there are many handsome, prominent middle-aged men, but Pan Michnik even stood out against their background. In a word, a pronounced Polish intellectual and, most likely, a native of the nobility.

"Don't talk... He's a Jew..." my Polish acquaintances whispered to me in a low voice. |

- Can't be!

- Maybe, maybe...

A completely fatal attempt to determine nationality by appearance took place in Germany, in Frankfurt. Rarely have I seen such a pronounced Nordic type: a narrow, bony face, a lean figure, cold, light eyes...

"More... U\o Beipai+ s1st Che Zegave..."

The Nordic type reacted with enviable speed:

— Masha! Then one of their Herr asks where the street is ...

After a couple of minutes, all three of us were laughing cheerfully - and I, and the "Nordic type", and his Masha. But the lesson was, believe me, for the future, and I will not do this again. And to you, dear reader, I do not advise.

'
Please... Where is the street... (German)

40

Chapter 2 The Myth of the "Biblical People"

Now many of these are found who have stood for Soviet power since ancient times.

G. Fedorov

WORD SMOKE

But maybe there is a race or not a race, but the Jews are somehow a special people?! For example, by its incredible antiquity. The basis of the half-literate book by the American Rabbi Diamond, which we will quote many more times, is "the pathos of Jewish unity, which alone ... provides Jewry with greatness and immortality, which are the running theme of its history" [17, p. eleven].

According to Mr. Diamond (and not him alone, as we shall see), "...Jewish history unfolded against the backdrop of not one, but at least six civilizations. This fact contradicts the assertions of many historical schools, which believe that any civilization ... lives only one term and the term of its existence is five hundred, maybe a thousand years. However, the Jews, as we see, have been living for four thousand years. They had not one, but six different cultures within six different civilizations, and most likely there will be a seventh. How can this fact be reconciled with history? [4, p. 24].

"Nevertheless, they (the Jews. — A.B.) managed (passing from civilization to civilization. — A.B.) to preserve a common ethnic identity and culture" [4, p. 25].

In our opinion, there is absolutely nothing to "coordinate with history" here, because everything said by Mr. Diamond is pure mythology. | |

To my surprise, the notion of oneself as a "biblical people" is widespread among Jews. The forms of this awareness, of course, are very different for different people - Depending on their cultural and moral level.

My people

I heard it from my grandmother

And often now in a dream

I see concentration camps and ghettos

The stars are yellow on the back.
The bloodied babies are fixing
their strange eyes

41

To Majdanek and Auschwitz

And on the stove that smokes there.

And some thick oberst there, Breathing in
the smell of ash, said: "Nothing, we
will kill them all,

To the last, give it time!

We torture them, we gas them, And the
Jewish question is solved!" I grew up
as if immediately

And I didn't believe it was a dream.

Only oberst foolish from groans Continuing
to shoot point-blank. Six million ruined,
My brothers, my sisters!

But even now, from the paws of spiders,
Traces have spread across the ground,
The new Fuhrers, the new Duce have
not become bored and will not get bored
The reasoning that they are tenacious

And the Jews are to blame for everything!

And they would have to shout in our faces: "Yude!",
Throw gas into the suffocating one ...
But this will not happen anymore

Never have celebrations!

Yes, it won't! Understand, Nazis: Our
destinies are in our hands! . Will
Eichmann dangle in a noose For your
edification through the ages!

Don't measure us by an old arshin, Time
has passed abruptly ahead—

And the Jewish people are immortal, My
biblical holy people!" [18, p. 4]

Of course, these verses reflect the worldview of not the main and not the most
significant part of the Jews ... I would even say, not the most decent part of them. But such
views, among others, are present among them, and not noticing them is not very reasonable.

However, incomparably more cultured people surprisingly agree with Mr.
Diamond: for example, "a group of professors from the University of Jerusalem,
belonging to a special trend in Jewish historiography, which is usually called the
"Jerusalem School" [9, p. 2]:

"... the authors of this work agree in their views that they all see Jewish history from its
earliest stages to this day as an integrity that is indivisible even in the diversity of historical
processes. This is the history of a people, a religious and cultural group, in which the
unifying principle overcomes the tendency of fragmentation...

-- At the request of the editor of the Barrier magazine, Yuri Lesman, I inform you that

that the poem was placed in the magazine erroneously and does not reflect the line of the magazine.

42 |

... The main historical facts testify to the unity of Jewish history and its continuity: the re-establishment of the Jewish state 'in the ancient homeland of the nation, after two thousand years of exile and dispersion; the life of the Jewish diaspora in various civilizations...; manifestation of universal Jewish solidarity from the time of Philo of Alexandria to the enormous enthusiasm that embraced all Jews without exception throughout the world, at a time when the very existence of the State of Israel was threatened on the eve of the Six Day War' [19, p. 3].

According to most of the Jews with whom I have spoken on this subject, or whose books I have read, the Jews with whom we deal today are one people. This

Az. Both modern Jews and Jews from the time of the Babylonian captivity, who lived 25 centuries ago, are also one people. |

A. Das is an Israeli author, in 1958 in Jerusalem he published a book: "Israel is a young state in Asia", where he writes about "a nation whose existence is mentioned four thousand years ago" [20, p. 5].

A certain I. Zakhar wrote in his book, published in the USA in 1963, that the Jews "will be able to restore the splendor of Jewish civilization" [21, p. 565-566]. True, at the same time he wrote about the fact that Israel, in fact, was created not for all Jews, but for the Jews of the Near East, the Arab world, Eastern Europe - those whose fate "was less happy" than in the West. So to speak, it is destined to restore greatness for some reason to the "less lucky" among dear relatives.

This opinion is very widespread, and not at all in one Jewish environment. The opinion is shared by many "goyim". In the opinion of Lord Balfour, one of the founders of the State of Israel, "for the Jew there has certainly been an uninterrupted spiritual succession since the dispersion of his people." On this basis, Lord Balfour draws the conclusion about "the revival of the independent state of Israel." Not about the creation of a new state, but about the "revival" [20, p. 53].

In Russian literature, the same idea is expressed not in the same protocol as in the speeches of a political figure in Britain, but very elegantly and poetically. A.I. Kuprin narrates on behalf of the military doctor Kashintsev. Kashintsev travels to a place of "new purpose" and accidentally stops at a tavern where the hostess is a strikingly beautiful Jewish woman. Among the thoughts - and is there, in general, the purpose of existence in mastering such a beautiful woman and other ideas in the same direction, the main character indulges in such reflections:

"Amazing, incomprehensible Jewish people! - thought

Ashintsev. What is he destined to experience next? He passed through ten Ki centuries, without mixing with anyone (except for the Babylonians).

. 43

Nyan, Hellenes, Romans, Gauls, Germans and about 40 more different peoples. - A.B.), squeamishly isolating itself from all nations, melting in its heart the age-old sorrow and the age-old flame. The motley, vast life of Rome, Greece and Egypt has long since become the property of museum collections, has become a historical delirium, a distant fairy tale, and this mysterious people, already patriarch in the days of their infancy, not only exists, but has retained everywhere its strong, hot, southern type, retained his faith, full of great hopes and petty rites, retained the sacred language of his inspired divine books, retained his mystical alphabet, from the very outline of which breathes a thousand years of antiquity! ... There was no trace of his mysterious enemies anywhere, from all these Philistines, Amalekites, Moabites and other semi-mythical peoples. And he, flexible and immortal, still lives, as if fulfilling someone's supernatural predestination. .. Or does the fate of peoples really have their own, incomprehensible to us, mysterious goals?.." [22, p. 225-226].

It makes no sense to quote other authors, because it will be easy to collect literally dozens of quotations, but all this will be a repetition of the same idea, although expressed at a very different level.

If we talk about the uniqueness of Jewish history, then I am ready to immediately agree with all the authors cited. Indeed, Jewish history is unique... like any other history of any other nation. For example, the history of the Ukrainians or the Japanese - why is it not unique and why is it not fascinating?!

I am even ready to agree that "Jewish history is too fascinating, too interesting, too unusual to remain the property of Jews and scientists alone" [4, p. 13], although with the addition that such is the history of any other people (for example, Ukrainians or Finns). But here is what I absolutely cannot agree with - this is with the ideas of an almost eternal biblical people.

I risk upsetting some of my readers, both Jews and Russians, but the claims to incredible antiquity are not at all some kind of Jewish feature. And four thousand years is not the longest time either. For example, in India they like to talk about "eight millennia of Hindu history", and here with Professor Alaev "In the corridor of the building of the Bengal Asian Society ... a not old man in national white clothes, holding in his hand a folder tied with shoe laces, spoke . His burning eyes testified that he longed to pour out his soul to someone...

- You know, I took up history and saw that everything written so far is a lie. The Europeans shamelessly misrepresented and slandered our

44.

history. ... I proved that everything great in Indian culture has always existed - both castes and idolatry. And... various monuments of religious literature were created at the same time and have no date. And India has always been Hindu. Of course, Buddhism also arose here. But it was only a passing phase - he

remained in the country for no more than a thousand and a half years. I have proven all this irrefutably, by referring to the writings of our saints, which, as you understand, cannot be disputed.

Of course, I am far from passing off this not quite normal Brahmin as a typical representative of the Indian historical school. But he developed and brought to its logical conclusion the ideas that are also carried out in the works of professional historians in a softer and not so unacceptable form" [23, p. 252-253].

So comments L.B. Alaev his meeting with "this not quite normal Brahmin." And the question arises: what about the "not quite normal rabbi"? Or can it not be, because it can never be? Are all rabbis always quite normal?

It is possible to treat Hindus and Jews differently, and their claims to "thousand-year history." But, in any case, the claim to antiquity in itself is no longer original. This is a typical affiliation of many Eastern cultures.

BEAUTIFUL SMOKE OF THE OLD TESTAMENT

However, the Jews have a very authoritative source that affirms their faith in their antiquity: the Old Testament. Few Jews, and even Christians, would dare to deny its cultural and historical value. And the Old Testament very clearly states how God made a covenant with the Jews through their forefather Abraham. This event is told, I would say, very prosaically:

"He (Abraham. - A.B.) lifted up his eyes, and looked, and behold, three men stood opposite him. Seeing, he ran towards them from the entrance to the tent, and bowed to the ground.

And he said: Lord! If I have found favor in Your sight, do not pass by Your servant.

And they will bring some water and wash your feet; and then sing, as you pass by your servant. They said, "Do as you say.

And Abraham hurried to the tent to Sarah, and said: quickly for Messiah three sats of the best flour and make unleavened bread.

And Abraham ran to the herd, and took a calf tender and good-

Go. And he gave it to the lad, and he hastened to prepare it:

45

And he took butter and milk, and the calf that was cooked, and set it before them; and he stood beside them under a tree. And they ate" (Genesis. Chapter 18. 2-8) [24, p. 19-20].

This scene, to tell the truth, is most reminiscent of the scene of the visit of the duke to a rich peasant from the time of Philip the Handsome or Richard the Lionheart. And much of it is unclear. There are three visitors, and they all treat themselves equally. Then one of them turns out to be God, and it is he, God, who sets out his own, completely personal program:

"From Abraham will come a great and strong nation, and in him all the nations of the earth will be blessed.

For I chose him to command his sons and his house after him to walk in the way of the Lord, doing justice and judgment; and the Lord will fulfill with Abraham what he said about him" (Genesis. Chapter 18. 18-19) [24, p. 20].

Some scholars see this "visit of the three" as a manifestation of ancient Jewish paganism. They say that initially the Jews did not conclude an agreement with a single God, but with a pantheon of their gods. In the end, because the exclusivity of the Japanese people is proclaimed by Shintoism - a religion according to which there are billions of gods and spirits, and only supreme deities -

hundreds.

Finally, the Bible opens with the words:

"In the beginning God created heaven and earth" (Genesis, Chapter 1. 1.) [24, p. 5].

In the original Hebrew, the word for "God" in this text is "elohim", that is, the plural. "In the beginning the gods created the heavens and the earth."

I do not speak modern Hebrew or Hebrew, and I do not presume to judge the correctness of this or that translation. Let more educated people talk about it. But it seems to me absolutely necessary to note the very possibility of the polytheism of the Jews of biblical times.

Having concluded an agreement with the God (or with the gods) of their tribe, the Jews are captured by the Egyptians, where again an incredible number of adventures take place, and, finally, to the first prophet of mine, this Lord explains the meaning of his appearance before Abraham and his sons, Isaac and Jacob : he wants to give the Jews the land of Canaan, "the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, about which He swore to your fathers that he would give you the land where milk and honey flow" (Exodus. Chapter 13. 5 .) [24, p. 75].

Moses, with the help of God, leads the Jews out of Egypt, leads them through the wilderness for forty years, and finally, after many adventures,

basically a battle genre, the Jews conquer Canaan.

There is no need to retell these legends: in our time they are published in Russian in huge editions.

46

varying degrees of popularity, from the nine-volume Commentary Bible to the Popular Children's Bible, which recounts the entire Bible story on 35 picture pages. Everyone will be able to spend as much time and mental energy on their study as he wants.

Another thing is more important... Only God, who appeared to Moses, quite unequivocally possesses the properties that are attributed to the Jewish deity as such: he is fundamentally one, omnipotent, created heaven and earth, he denies the right of the Jews to worship

ugly deities. Finally, it is invisible and appears to Moses in the form of a famous image: the "burning bush", that is, to put it simply, a bush that burns with a flame and does not burn out.

From God on Mount Sinai, Moses receives the no less famous Ten Commandments, that is, two stone slabs-tablets with the text of the laws that God gave to the Jews and ordered them to strictly observe.

However, the invisibility of God even in the time of Moses is very relative. Not only Moses, but also "seventy elders from the Israelites" climbed Mount Sinai.

"And they saw the God of Israel; and under his feet something like the work of pure sapphire, and like the sky itself, clear.

And He did not stretch out His hand on the elect of the children of Israel on the left. They saw God and ate and drank" (Exodus. Chapter 24. 11-12) [24, p. 88]. |

In general, if earlier only Abraham and his household could eat and drink with God, now the number of companions and drinking companions of God has somewhat expanded. Democratization, however.

Of course, one can trust the biblical texts to varying degrees. From the complete lack of criticism of the source: "Apparently, the nomadic life benefited the patriarchs. All of them, according to the Bible, lived over a hundred years" [4, p. 41].

And to the attitude to it as a historical source: that is, as a message that is complex in structure, not always clear even after years of prescription.

"Historical tradition connects the Exodus from Egypt, the wanderings in the desert and the process of turning the Israelite tribes into a single nation with the personality of the legislator and leader Moses" [25, p. 27]. |

"About Moses, as a historical figure, there are no documents

cops, in addition to biblical texts. This circumstance makes it impossible to verify the authenticity of biblical traditions by comparison with other historical sources. There is no doubt that some elements of these traditions are legendary or purely literary. In Ze's story about the birth and childhood of Moses, for example, there are many similarities with the legends about the birth and childhood of Jews in the epics of Ancient Vos.

47

current. To separate these legendary elements from the historical facts contained in the epic about the Exodus, science is not yet able to" [25, p. 27].

Well! At least, this is the position of scientists, and not lovers of grandmother's fairy tales.

FLAME THROUGH THE SMOKE

The fact that there is only one source that mentions Abraham, Lot, Isaac, Jacob, Moses is already in a critical mood - this is the Bible, the Old Testament.

Moreover, the Ancient East in this era, in the 5th millennium before the birth of Christ, was a fairly civilized society. They wrote a lot in those days, there were several systems of writing: hieroglyphic, cuneiform, syllabic.

In India, in China in II and even in [millennium BC. there was a single center of civilization, surrounded by barbarian tribes. The beauty of the Ancient Near East in general lies in the fact that there has always been not one, but several centers of civilization. Several civilized peoples who were at approximately the same level of cultural development. Some of them temporarily rose, others - and also temporarily - could fall into decay, but always several peoples and several strong states challenged each other for hegemony. Because of this, it was quite difficult to hide anything in the Front East ...

For example, Pharaoh Ramses P tried to hide the fact that he lost an important battle near the city of Kadesh in 1312 BC. In Egypt, they tried their best to present the lost battle as won ...

But, firstly, the Hittites, led by their king Muwatallu, also had their own opinion on who won and who lost in this battle, and left their texts. Secondly, the Assyrians, the Babylonians, the inhabitants of the city of Mari also knew about this battle, and knew how it ended. Third, in 1296 B.C. The Egyptians concluded an agreement with the Hittites - and according to this agreement, they did not leave Syria behind them at all ... Under this agreement, they left Syria, and the city of Kadesh and its districts became part of the Hittite state. And no matter how puffed up Ramses II, we know who you played and who lost the battle near the city of Kadesh.

In this regard, it is especially interesting - no one in the Ancient Near East had even heard of either Abraham, or Jacob, or Moses. Neither the Egyptians, nor the Babylonians, nor the Hittites, nor the Assyrians know anything about any of these persons. The richest archives in the city of Ugarit and Mari, in Babylon and Nineveh, texts,

48

Canaanite warriors and their chariots. Ivory tablet found in Megiddo

carved in the stone of the cave temples of Egypt and written in its papyri, keep complete silence about them.

Which does not mean that these people never existed. Only one thing follows from this - all these faces and their history were of no interest to anyone except the creators of the Bible. As a result, one has to wade with great difficulty to the truth, correlating the texts of the Bible with the data on the history of the civilized peoples of the Ancient East, guessing what exactly the authors of the Bible had in mind. |

Let's start with the fact that ancient Canaan and Israel in Egypt still knew, and not bad. Wood, metal, leather, skins, ivory were exported from the Near East (until the middle of the 5th millennium BC, there were many elephants in Syria - the same as in modern India; then, alas, they were all exterminated).

"But economic documents are not enough for us, there are not enough agreements between states! An educated Egyptian named Sinukhet lived in Canaan for a long time, and he left us a very interesting Tale of Sinukhet, written back in the 20th century BC. The Egyptian nobleman Sinuhet is involved in a conspiracy after the death of Pharaoh Amenemhat. Saving life, Sinukhet flees to the lands well known to the Egyptians, but not subject to the pharaohs, in which it is easy to guess the mountainous part of Canaan. Egyptian merchants and envoys of far away sometimes passed through this area, many of them understood the Egyptian language. So later Mazepa flees to the Crimea, Voltaire settles in Switzerland... the examples can be multiplied ad infinitum.

The fate of Sinuhet was generally quite good. He became friends with the local king Ammiyanshi and even intermarried, he somehow did not have to chop wood or graze cows with his own hands. But it is in vain to expect Sinuhet to be delighted with what he saw in Canaan. |

They lived in the places where he settled, semi-assed people: not farmers, not real nomadic cattle breeders.

"Since the pastoralists of the first half of the 2nd millennium BC e. were not genuine nomads, so continuously

49

n I V

Everyday scene in the house of a prosperous Canaanite
(reconstruction by N. Canyon)

here and there a process of transition from the life of mobile pastoral tribes with a base and crops at watering places to a full settled life took place, and vice versa - leaving settled villages in the days of wars or crop failures and the transition to pastoral semi-vagrancy" [26, p. 225]. |

This semi-nomadic world, the barbaric periphery of the then civilizations - Babylon, Egypt, Assyria - stretched at that time from Mesopotamia to Sinai and from Arabia to the Armenian Highlands and the Zagros Mountains.

For everyone who seriously claims to be God's chosen Hanaan and to the incredible antiquity of the high Israeli culture, it will be painful to read the Tale of Sinuhet, because the mores of the barbarian periphery were distinguished by all the features that the culture of the barbarians should be. From idyllic herding of livestock to regular raids on neighbors, this is also a form of farming.

Sinuhet describes what he saw: wild customs, fights, fights from the position of a person of a much higher culture. He is the first in world literature to refer to someone as "overage children". The inhabitants of the kingdom of Ammiyanishi and his neighbors seemed to him naive, stupid and at the same time true to the word, honestly.

50

solid, spiritually whole... approximately the way the Huns, Germans and Slavs were drawn to Roman writers two millennia later, and Negroes to the British and French in the 17th and 20th centuries, at the time of the construction of colonial empires.

Like the barbarians who roamed north of the Great Wall of China, like the same Vandals and Goths, these semi-nomadic, semi-sedentary tribes willingly robbed those who were more civilized and richer. Around the year 1700, an invasion of Semitic tribes begins in Egypt, which are called very vaguely: "Hyksos". In fact, the Hyksos in Egyptian means something like "leaders of foreign tribes." Most likely, the composition of these migrant conquerors was very, very diverse - after all, "Before the arrival of the Israelites, Palestine was inhabited by various tribes, among which, along with the Canaanites, tradition also names the Khurites, the Hittites ... And also the Khivvits, Jebusites, Vrezezeans and Gergessenens. Who they were - absolutely nothing is known about this" [26, p. 229].

The Hyksos conquered... and simply flooded most of Egypt with their resettlement, and only in the south, in Thebes, did local rulers hold out - a special KhUP dynasty of pharaohs. Behind-

war by conquest, but it is quite possible that most of the inhabitants of the Middle East who poured into Egypt could be immigrants who were fleeing hunger. For these migrants, the Hyksos pharaohs were just as much strangers with incomprehensible customs and incomprehensible language as the native Egyptians.

Here is a possible basis for the story about the "Egyptian slave stvo"...

True, the Hyksos dominion lasted not 400 years, but much less - about 110 - but with the account of time in the Bible, it is generally not very good. Looks like its just not pretty yet

^, ve. .@ FRESH

>>, IIA

p virnny

E |

Canaanites in Egyptian captivity

Cm

DAD

oh ". 20 knots
About | b. m d LV } bx &-
be, V, IU A
m a

s—

Chit

7

; 1

th

AND

ry
and
M No.

Hyksos charioteers. Reconstruction by A. Gorelik based on finds in Giza and Palestine, based on wall paintings in Beni Hasan

good at counting. In the early books of the Bible, they even frankly confuse the lunar year, that is, the modern month, and the solar year; that is why the biblical prophets live sometimes thirty years, sometimes nine hundred.

"In the XNUMXth] century BC. the Hyksos nobility in Egypt was destroyed" [26, p. 238], and the reverse process began - the conquest of the countries of the Near East by the new centralized Egypt. Already Ahmose 1, the first pharaoh of the XVIII dynasty, launched an attack on Palestine-Syria-Phoenicia ... in the Near East. It is unlikely that the settlers who came to Egypt as part of the Hyksos remained in this country. It is more likely that a massive "Exodus from Egypt" took place. Exodus... where? It is enough to take a map in your hands, and it will become visible - to the "land of Canaan"!

... And then came the army of the pharaoh: powerful, centralized. In 1502 B.C. in the north of Palestine, near the city of Megiddo, a grandiose battle took place between the troops of Thutmose III and a coalition of 330 kings and leaders. Each leader and each king fought on his own, the outcome of the battle was extremely clear.

The impression the battle made on the multi-tribal inhabitants of Canaan is evidenced by at least the following fact: the coming battle between the forces of evil and good, God and the devil, the Jews likened to the battle of Megiddo. Armageddon is like Megiddo. To describe how the Egyptians slaughtered the vanquished and drove the booty into Egypt, somehow I don't want to - it's boring. Almost the same savagery as during the skirmishes of the dwarf principalities of Canaan, only the scale and organization were greater.

However, the conquest of Canaan by Egypt did not lead to the disappearance of individual states. As before, Canaan lived in isolation, with many different tribes and dwarf states. By

52

"according to excavations, then one, then another city was subjected to different

temporary destruction ... these fortresses were the centers of cities

dove-states independent enough to fight among themselves" [26, p. 230].

From time to time the Egyptians repeated their raids on Khan an. Their campaigns-raids pursued three goals at once: conquest, intimidation and robbery. The Egyptians conquered new territories, invariably plundering the cities they had taken and terrifying those already

became their permanent tributaries.

The first mention of the word "Israel" in history is connected with these campaigns - in the inscription on the triumphal wall of Pharaoh Merneptah, in 1233 BC: |

— “No one raises his head under the nine arcs; Tehenu was destroyed, Hatti fell silent, evil befell the plundered Canaan, As Kalon was taken. It is as if Gezer did not exist, as if Inoam never existed, Israel was devastated and its seed destroyed, Haru stands before Egypt like a defenseless widow.

In this inscription, the Egyptians clearly distinguish Canaan and Israel. Perhaps it was at this time, in the thirteenth century BC, that the Jews really penetrated into Canaan, that is, the biblical version is confirmed. Religious historians (not just Jewish ones) have "estimated" that the "Exodus from Egypt" must have taken place around 1250 B.C. The way to "prove" this particular date is very simple. Indeed, under the strong pharaohs of the XVIII dynasty, the Jews could not come out. from Egypt - strong pharaohs would not let them go. That's when, under Menephtah, the power of Egypt declined ... Then the Jews could leave Egypt! Even such a strong historian as S.M. Dubnov [25, p. 46].

True, even the supporters of this version do not have the courage to clarify: how and when did the Red Sea part to let the Jews pass along the bottom? What date and what year did Yahweh and Moses contrive this wonderful miracle?

On the whole, however, the probative power of such reasoning reminds me, oddly enough, of such a historian as Lev Nikolaevich Gumilyov, so disliked by Jews. Lev Nikolayevich also believed that the main thing was to approach history with the "correct" scheme. If, according to this scheme, some event "should" occur, it means that it happened. Let's say, when the Khazars went to Kyiv, who "should" lead them there? Of course, Khazar co-religionists, evil Jews. And if so, then suffer with evidence of nothing, there is no need to look for confirmation of the version in the sources! And so everything is clear - the evil Jews led the Khazars to the city.

..Vrei do not like Lev Gumilyov, despite the fact that he himself is a quarter of a Jew, but after all, the argumentation of the time of the exit of the Svreys from Egypt and the ovokovs: her Jews are completely on the same level. |

53

*
No.

\$
Y

®, 11

.
" +

.
~

*

*

.

Caravan of Semitic tribes on the way to Egypt (Egyptian mural)

Some historians believe that the Israelite tribes have long lived in Canaan, just nothing was heard about them until 1233. Here, of course, the question arises about the ratio of the Israelite tribes and Jews - it is not very obvious that this is the same thing ... It seems that not all Israeli tribes were Jews, not all Jews left Egypt ...

But here it would be necessary to find out where the very word "Jew" came from.

For a long time, experts believed that the word "Jew" came from the widespread word "hapiru", "khabiru", "apiru". For example, a certain Abdi-Hiba, the then king of Jerusalem, about the year 1400, reports an invasion of his country by "Habiri people" and complains that he has no help from Egypt. Or when the pharaoh's troops invading Syria report "capturing the Khabiru" and sending them to build canals. , _ International Conference c. In 1954, she came to the conclusion that the hapiru were fugitives, outcasts of various origins. This word was called in the Near East all those who fled from populated areas, hiding from war, invasion, famine or general pestilence. There were still many free lands in the Near East. Elephants, thousands of herds, have not been bred in Syria yet. wild bulls-turs prevented livestock from going to watering places. There were bears in the mountains of Lebanon and Anti-Lebanon, tigers in the dense thickets along the rivers, and lions in the open steppes. Those who were not afraid of either elephants or tigers settled in bushes and forests - in families, tribal communities.

As soon as the centralized empires launched an attack on the barbarian periphery, "the response to the unprecedented growth of exploitation was the mass exodus of the population to the Khabira" [26, p. 247].

Mentally replace Egypt with the Muscovite kingdom in the reports I have cited, and Khabira with the Cossacks - and nothing will change. And besides the Cossacks, there is another analogy: the Honghuzi in China are runaway peasants who populate the country's periphery,

54

either robbers, or rebels, or loyal servants of emperors ... by. circumstances.

There is a version that the Jew is the son of Ever, that is, a descendant of Abraham, but serious scientists do not think so.

Perhaps, indeed, "Jew" comes from "hapiru" - this collective name for all outcasts. All those who fell out of the ancestral

hell, from the life of centralized empires. So after all, Rome is the first

initially inhabited by fugitives from more stable cities and regions.

Another version of the origin of this word is "ibri", that is, "beyond the river", people from the other side of the river. According to S.M. Dubnov, Abraham was already called that when he came "from the bank of a distant river, and this name remained with his descendants" [25, p. 14].

More realistic versions suggest that the word "ibri" began to refer to those who moved to Canaan from the other side of the Jordan, and this happened during the resettlement of the "tribes of Israel" in the 13th century BC. Arguing doesn't make much sense.

It may very well be that the appearance of the word "goy" by which modern Jews designate anyone: a foreigner belongs to this time. Initially, this word did not have any negative connotation and simply meant "people." "The main cell of the society of the Amorite shepherds was a tribal unit, which was called gaiu (goy is a people, especially in the meaning of "foreign people") [26, p. 234]. Later, the word "goy" is "foreigner". If a Jew is called this "offensive" word or, even better, "non-Russian" - he is offended. But when a Russian is called a "goy" - everything is in order.

SOURCES APPEAR

Let's call a spade a spade: the entire "fourth millennium" of Jewish history has no serious confirmation - neither archaeological nor through written sources.

One can, of course, consider the Bible as an indisputable authority and even draw conclusions on its basis, say, about "... the liberation from the Philistine yoke of the entire central part of Israel" [4, p. 45]. But really the whole history of the Ibri Jews to X! century before

. remains completely unknown.

Why, even in the Bible no specific dates are reported, and very many dates, to put it mildly, are doubtful. After all, nowhere is it said exactly in what year and according to what system of chronology Abraham "came out of Ur of the Chaldees" and at what hour of what day

Osai was given the tablets of the ten commandments. |

According to the Bible, the time from the beginning of the conquest of the Israelite Mi Canaan until the appearance of the first common kings is called "the time of

55

Jerusalem in the time of King David. Modern reconstruction

me judges. This is a time of fragmentation, disunity of the Israelites, who, after the conquest of Canaan, immediately lost their common goal. But I emphasize once again: we only know about this era

from the Bible. There are no other sources, and the Bible often reports absolutely fantastic information: at least about Samson, who destroyed a thousand people with the jawbone of an ass and brought down an entire temple on himself and his enemies in his hour of death. It's strange, but Russian heroes like Ilya Muromets or Alyosha Popovich usually arouse ridicule among Jews ... And how does Samson differ from them ?! And from other heroes of other peoples?!

The stories about David and Goliath, Samson and Delilah, Joshua and the trumpets of Jericho are beautiful, poetic... And in terms of authenticity they are somewhere close to the stories about King Arthur or about Kiy, Cheek and Horeb. Peoples who are not so enthusiastic about themselves tend to write works of art rather than scientific monographs about these periods. After all, what is M. Stewart's trilogy about Merlin and King Arthur [27] or Primordial Rus' by V. Ivanov? [28]. This is a proposal of some author's version of legendary times, about which very little is known. Indeed, something similar could happen in history ... But it is very difficult to say how much the author guessed.

56

The seriously dated history of the ancient Jews begins

comes from the history of the unified Kingdom of Judah (c. 1067-977

oRH.), in which Saul ruled, and after him David and Shlomo, whom the goyim most often call Solomon.

In 977 BC, after the death of Shlomo Solomon, the Kingdom of Judah split. The southern part of the state was ready to recognize the son of Shlomo, Rehoboam, despite his difficult, cruel character. And ten northern tribes, that is, tribes, rebelled under the characteristic slogan: "What do we have in common with the house of David?!". The northerners chose a special king for themselves, and in Israel, elected kings, usurpers and small dynasties were quickly replaced (none sat on the throne for more than three generations). The kingdom of Israel was sometimes called the "Ten-Tennel". Omri, the fifth king of Israel, built a new capital, Samaria. Since then, the kingdom of Israel was sometimes called the Samaritan.

Judah was ruled by the descendants of David and Solomon.

Since that time, in the history of Canaan, the era of two kingdoms begins, when two independent Jewish states independently existed. "In the two kingdoms there were, as it were, two separate peoples: the Israelites and the Jews. ... The northerners have long differed from the southerners in their manners and customs, and after the split, these differences began to intensify. Previously, different parts of the people were united by two ties: the Davidic dynasty and the holy public temple in Jerusalem... Soon the deposited tribes cut off the last connection: they renounced the Jerusalem temple and created a special worship for themselves" [25, p. 129].

This period lasted until 720 BC, and I have to state two rather difficult circumstances ...

First, it is not particularly clear to me what the biblical essence of this period is. In Judea, they somehow believed more strongly in Yahweh and more steadfastly observed the agreement concluded by Abraham. But even here they worshiped not only Yahweh, but also the gods of rivers, localities and mountains. Polygamy and slavery, including the enslavement of fellow tribesmen and fellow believers, was the norm.

- Pure Judaism, not mixed with paganism, was the religion of an absolute minority, an intellectual elite - and no more. And even the kings were not at all so strong in the "biblical faith." The foreign wives of David and Solomon performed their rites freely, and the king sometimes personally participated in these. obrya dah. Whether this shocked anyone other than the rabbis, we do not know.

In any case, quite a lot of Jews did not worship Yahweh at all, but worshiped Yahweh, or did it through the language of pagan cults, or even confused him with other gods. In addition, many Jews easily accepted the cults of pagan gods.

even their kings were distinguished by this: for example, King Ahaz was under the strong influence of Assyria. And when misfortune threatened him, he decided to avert the threatening misfortune in a very peculiar way.

57

4;
eg

** &.2:-
Ex m i k

<
and rddemynyh.
NEANN End"

4

in * th thu in for Me ye + e - ``
shchi mye a "> and: -a i axis + ka lychee = food

2 padeyrm 1 Promt "chad Val uz Ch - 5 3

G m.

;
;
^

. S dr url, o m The

main entrance to the YH temple. Modern layout based on data obtained during excavations and descriptions of Josephus Flavius

sobom: a circumcised descendant of Abraham, Isaac and Jacob sacrificed one of his sons to the Assyrian god Moloch. So to speak, for the propitiation of the deity.

But Judea is a country incomparably more Judaic than Israel to the north of it. In Israel, in general, they returned to pagan forms of worship of Yahweh, for example, in the form of a bull cast in gold. Such statues, frankly copying the statues of the Egyptian Apis, were placed by Yahweh in two cities. In Judea, the common people prayed on the heights, but in Israel, altars were openly set up on high hills to Yahweh, and at the same time, sometimes in the same places and even through the same altars, they worshiped the Baals or Baals - the gods of rivers, territories and hills. That is, they prayed there at the same time to both Yahweh and another deity, as a local incarnation of Yahweh. Or Yahweh as a manifestation of a local deity. Probably, every single option was presented.

58

From the north, Israel was adjoined by territories inhabited by the Phoenicians - a people very close to the Jews in language and culture, but pagan. The Phoenician states were very rich through international trade. The influence of the Phoenicians, with their cults of Astarte and Baal (the sun god from Tyre), is colossal. At the sacred grove of Astarte and at the temple of Baal in Samaria there were several hundred priests. At the same time, the "prophets of Yahweh", that is, Jewish priests, and the "prophets of Baa la", that is, pagan priests, lived in Israel at the same time. The people obeyed both of them, worshiped both Yahweh and Baal.

The second most important cultural influence on Israel was the strong influence of the Arameans, their language and way of life. I remember here that Aram was the then name of Syria. The Arameans made up the main population of what was then Syria, and their language and culture are also related to the Jewish one. Probably, in those days, the Jews could understand the Aramaeans without an interpreter. Thus, in the 18th and 18th centuries, Ukrainians could understand both Poles and Russians without an interpreter, and learn from them to the best of their ability.

Secondly, I still do not understand what their distant descendants had to do with these Jews. Even the Hebrew-speaking inhabitants of modern Israel do not speak the language at all, in which the builders of the Jerusalem temple of Solomon's time spoke. Even modern Judaism is completely different from what it was in those days. And as far as manners and customs are concerned, there is even nothing to compare here! I'll whisper in my ear: I wouldn't envy a modern Jew if he found himself in this wild eastern country - the state of Solomon and David. As one cat said through the mouth of the Strugatsky Jews: "I don't advise, citizen, I don't advise ... Eat

kid."

So, in relation to the period 1067-1720 BC, I do not see either the unity of the Jewish people, or exemplary high culture, or even the observance of biblical traditions by the Jews.

ANOTHER BIBLICAL PEOPLE

The tiny people who herded sheep around the Dead Sea could think whatever they wanted about themselves and the world around them. But these opinions, as is not difficult to understand, were by no means obligatory for other peoples. [millennium B.C. on the Front

East - the time of the addition of world empires. A few of the most

powerful, most civilized countries and peoples disputed

Each other has the right to conquer Aram, Phoenicia, the rest of the Front East.

For a long time, Canaan was a kind of "zone of influence" Egypt

that. Rising, other peoples also tried to impose powers

59

Ni piY PIIN G

p about 99:

1 we. a A

The Assyrians storm the fortress. Rock bas-relief

hand on small independent principalities. In 767 BC. the Assyrian king Phu first invaded the kingdom of Israel; invaded like this, by the way - on the road to Egypt. In Israel, another civil strife was then going on, and another usurper of the throne, Menachem, gave the Assyrian king a ransom with the condition: Assyria would confirm Menachem's rights to the throne. Pul agreed, and Menachem became king. .: But the king of a kingdom that already depended on Assyria:

In 755, during a new civil strife, the commander Fakey seizes power in Israel. Together with the Aramaic king Rezip, he decided to overthrow the power of Assyria. In alliance, these two decided to take the third - King Ahaz of Judah. But the Jewish king Ahaz did not want to join, and then the allies invaded Judah to force him to join the alliance.

A faithful son of Yahweh, a worthy descendant of Abraham, Ahaz wrote a letter to the Assyrian king Tiglath-Palasar: "I am your servant and your son. Come and save me from the king of Aramaia and the king of Israel, who have taken up arms against me!" Tiglath-Palasar did not have any

what is against acquiring new slaves and sons. Moving a huge army, he conquered the Aramaic kingdom and killed its king, Recipus. Since then, the Aramaic kingdom attached to Assyria has become known as "Syria", that is, "little Assyria." Tiglath-Palasar simply annexed half of the territory of the Israeli kingdom to his kingdom, and transferred the inhabitants to other lands. The rest had to pay tribute.

60

However, while Israel, having decreased by half, retained its own king and lived according to its own laws and customs. Another Israeli king, Goshea, even tried to free himself from addiction. Goshea fell on Egypt - the Egyptians promised him that as soon as the Assyrians oppose Goshea, they would immediately move their army against them. Inspired by Egyptian agents of influence, Goshea stopped paying tribute to the Assyrian king Salmonassar, but when Salmonassar invaded Israel, not a single Egyptian soldier crossed the border. Assyria defeated the army of Israel, Goshea was executed as a traitor, and the capital of Israel, Samaria, fell in 721 BC. — after three years of siege. °— One can argue whether Goshea was a traitor. From the point of view of the Assyrians, no doubt, because he swore an oath to King Salmonassar and broke those oaths. From another point of view, he was not a

traitor at all, but a patriotic ruler; who forcedly recognized the head of the occupying state, while he himself, as best he could, acted in the interests of his homeland.

So, after almost three thousand years, the Slavs are arguing about who was Mazepa - a traitor, as many Ruby people thought and still think (including A.S. Pushkin), or a great son of the Ukrainian people (as many Ukrainians think)? If we imagine the Commonwealth as an Egyptian provocateur, Ukraine as Israel, and Muscovy as Assyria, we get an almost complete analogy of this historical situation.

But no matter how one evaluates the role of Goshea, after him Israel finally loses any semblance of independence. Defeated and robbed, it is ruled by proteges of Assyria. Most of the Jews were evicted from their homeland, and the Khuteans, Babylonians, and Assyrians were settled on their territory. "They mingled with the remnant of the native Israelites and subsequently formed a special semi-pagan, semi-Jewish people known as the Samaritans" [25, p. 168].

In Judea, King Ahaz voluntarily recognized the power of Assyria, the country escaped destruction. But many Jews did not like either the payment of tribute to the Assyrians, or the pagan cults that were planted in Judea, which had lost its independence. Already the son of Ahaz, the king of Hezekiah (724-696 BC) destroyed all the idols and threw out all their statues from the temple of Ieru of Salem. The bronze serpent, supposedly healing from diseases, shared the fate of the rest of the idols. Hezekiah replaced the clergy, excommunicating the most indifferent or inclined to paganism from the temple. He forbade the building of altars on the tops of hills, and on holidays he commanded all Jews to strictly appear in Jerusalem to participate in the common service in the temple.

Apparently, these measures were psychological preparation for achieving independence: Judaism was already clearly

61

Clay tablet depicting the Israeli king Jehu, bringing tribute to the Assyrian king. Yehu is depicted prone before the Assyrian king

tribal religion, its "strengthening" by state methods meant the propaganda of "one's own" as opposed to "alien".

In 703, Hezekiah revolted against Assyria; like Sennacherib, he enlisted the support of the Egyptians, and this time the Egyptians were not deceived. During the siege of Jerusalem by the Assyrians, the Egyptian army approached. In the camp of the Assyrians, an epidemic of some kind of terrible disease broke out, according to some sources, even the plague. Or an even more instructive miracle happened: in one night, a huge mass of field mice gnawed through all the equipment, shoes, clothes and all the wooden parts of the weapons in their army. And the Assyrians were forced to turn back.

Judea drank from the source of independence, but this did not last long: the son of Josiah, Manasseh (640-609), again rehabilitated paganism, equalized it with Judaism. The idols of Astarte, Baal and Moloch stood everywhere, even in the square near the Temple in Jerusalem. "In the valley of Ginnom (Ginnom), outside the city, an altar towered, on which small children were sacrificed to Jehovah, following the model of bloody service to the god Moloch" [25, p. 178].

For more than half a century, the "bad" Manasse ruled, and under his son Josiah (609-608), a new restoration of Judaism took place. Josiah fought against idolatry, and drove the pagan priests out of the country. |

It is difficult to say to what extent paganism really "was associated with debauchery and gross superstition. In the country, dissolute priestesses, sorcerers, sorcerers and summoners of the dead were wound up" [25, p. 178]. This is the assessment of a modern person who knows for sure that priestesses should not be dissolute, that Judaism is good, and that it is precisely that.

62

a real religion, not a cult of Baal. What did people who lived in the era think? Apparently, their beliefs were not so clear. In any case, in Judea, this was how it went: the kings of Judea either favored the Gentiles, or fought with them, changing with a depressing sequence without interruption. As if on purpose, so that it would become clear to any unprejudiced person, the Jews themselves did not know which way to swing.

But the position of the country was no longer determined by the struggle against idolatry and not by such a super-important phenomenon as the arrival of provincials in the Jerusalem temple. Already under Menashe, Assyria again began to rule over Judea, and so it ruled until it overstrained itself in building this empire. At the end of the 7th century BC. Province after province began to fall away from Assyria.

The Egyptian pharaoh Necho went with a large army to Nineveh. The army went through Judea, and it became clear that the Egyptians would not at all make Judea independent, but would subjugate it to themselves. King Josiah went to fight with Pharaoh, and at the long-suffering Megiddo, the army of Necho utterly defeated the Jews. The mortally wounded King Josiah was taken to Jerusalem, where he died.

Judea became part of the Egyptian province of Samaria, and worship of the Egyptian gods began in Jerusalem.

So Judea was not an independent country at all at the time when the Babylonian king Nebuchadnezzar took and defeated the capital of the Assyrians, Nineveh. Having turned Nineveh into smoking ruins, Nebuchadnezzar went against Egypt, and along the way

ini",

M A, AE
You tsia For le

us

Babylon in the time of Nebuchadnezzar. Modern reconstruction

captured Samaria (Syria). In 600, the Jewish king Joachim expressed his obedience to Babylonia and took an oath of allegiance to its kings.

In 597 B.C. there was another uprising, and again at the instigation of Egypt. The Egyptians, in fact, if not deception, Pharaoh Khofra went on a campaign, and Nebuchadnezzar retreated from the walls of Jerusalem. But he retreated to defeat the Egyptians and return. The jubilant Jews seriously thought that Yahweh had once again saved them, and the Babylonian army was already here again and brought the matter to an end.

This time, after the capture of Jerusalem, Nebuchadnezzar took away 10,000 noble people, plundered all the public wealth of the temple and private wealthy people. With Asiatic cruelty, Nebuchadnezzar dealt with the last king of Judea, Zedekiah, and his family. Not flattering himself about his fate, Zedekiah tried to escape with his sons. The Babylonian cavalry intercepted them on their way to the sea. According to the personal order of Nebuchad, the sons of Zedekiah were executed before his eyes, his eyes were gouged out, and he was taken in chains to Babylon. 60 senior clergymen were destroyed at the same time.

For the rest of the dirty work, Nebuchadnezzar appointed his head of the bodyguard, Nabusodoran. This Babylonian courtier destroyed all the buildings of Jerusalem, burned the temple and immediately drove all the Jews to Babylonia in general - at least

64 5.

all noble, skillful, educated and wealthy. What remained in Judea were mainly farmers and small artisans, residents of small towns.

For 586-537 BC. accounts for the Babylonian captivity. In this era, either in general, the majority of the Jews lived in Babylonia, or, in any case, the remaining and the driven away did not differ much in numbers. The total number of stolen is determined by different numbers, from several tens of thousands to a million. When the numbers diverge so much, it indicates one thing - no one knows for sure.

Further events are again connected with the actions of external forces. Strengthening, the young Persian Empire moved its troops to Babylon. Decrepit Babylonia turned out to be unable not only to fight and win, but even to soberly assess the degree of danger. The Babylonian king feasted with his entourage in Babylon besieged by the Persians, so he was sure of the safety of his capital. Moreover, the Persians did not storm, they were engaged in some strange and, probably, senseless business...

The Persian army dug a huge canal - a new channel for the Euphrates. The river flowed to the side, its bed near the city was exposed. Up to the waist, up to the hips and in some places up to the knee, the Persian soldiers walked along the bed of the Euphrates, rounded the walls of the city and suddenly found themselves right in the middle of Babylon.

According to biblical legend, it was on this night that a burning inscription flashed on the wall of the hall in front of the feasting Babylonians: "Mene, tekem, ufarsin." That is: "Counted, weighed and divided."

No one could explain this; only the Jewish prophet Daniel (of course!) immediately understood what this meant. "The days of your reign are numbered, king, your sins are weighed, your kingdom is divided between the Medes and the Persians."

I can't say anything definite about the burning inscription: this is one of those cases when the biblical legend is not confirmed by any other sources. In the Bible, even some unknown name of the feasting king is given: Bel Shatsar. History does not know such a Babylonian king, although the name of the then ruler of Babylon is well known: King Nabonidus.

But here is what in the winter of 538 BC. the Persians, diverting the course of the Euphrates, suddenly appeared in the city and swiftly took it - this is a historical fact. The Jews were so delighted with this that they went out to meet the Persian army with singing and dancing, waving palm branches. |

The Persian king Nabonidus was touched by such enthusiasm and freed the Jews from Babylonian captivity. All Jews were allowed to return, the treasury issued money for the restoration of the temple.

Even all the gold and silver vessels seized in the temple by the Babylonians were returned by the Persians.

3 Evers, which was, book 1 65

In 537, the return of the Jews to Judea began. In 516, the Jerusalem temple was rebuilt - exactly seventy years after the destruction of the old one, as the prophets predicted.

From that time on, Judea fell under the dominion of the Persians and for two hundred years was part of the Persian Empire (537-332 BC). Tellingly, she never once tried to free herself.

It was as if everything had returned to normal... But it only seemed that way.

WHAT HAPPENED IN BABYLONIA?

In the Ancient East, the resettlement of people from conquered countries was very often used. The Assyrians and Babylonians even had a special name for such a measure - "pulling out."

Each nation was too closely connected with its land. Even the pagan gods were for him a product of their land and did not exist without it. Pagans can live in vast areas and not dissolve into local peoples in only one way: if they form a ruling minority that can move freely throughout the empire. Such a minority were the Babylonians, then the Persians ... although, in fairness, they lived very little outside their tribal territory. Well, troops went, well, officials came to foreign lands to collect tribute ... But the Assyrians and Babylonians did not even keep permanent garrisons outside their country and lived temporarily outside their territory.

In Babylonia, the Jews were in the position of being conquered, moreover, in the position of being torn out. All the "torn out" known to us, except for the Jews, losing contact with their land, gradually lost their religion, their customs, and their idea of themselves as a special people.

Unlike the Jews, the "torn out" Israelites, less steadfast in monotheism, gradually dissolved among the Amorites and Arameans of Babylonia, and some other, non-Jewish people began to form in the Kingdom of Israel itself.

Life in Babylonia required the creation of a tradition that does not depend on the territory in which people live. Paganism is not capable of creating such a tradition, but monotheism is capable of it.

The Jews could not pray in the temple - the temple burned down, and the very place where it stood before remained 600 kilometers away. The distance is considerable even today, but then there were almost no roads. So, pack trails winding between cedars in the mountains, across the steppes, where lions do not always give way to humans.

66

The Jews prayed to Yahweh in a different way: outside the temple. At first, they simply gathered in each other's houses. Then special prayer houses appeared. In these houses it was supposed to pray together, facing Jerusalem (so then Muslims would pray facing Mecca, and in each mosque a mihrab would appear - a special recess pointing to Mecca).

All records of biblical texts acquired a special role. Scribes in the Ancient East were generally revered - the writing systems were complex, it took a long time to learn, and it was expensive. Everyone respected wise men, educated people were valued everywhere. But here, in the Babylonian captivity, the Jews had to develop a special attitude towards the written word and towards the one who writes and reads it. The Jews began to consider sacred the very text of the Bible, especially the texts of the commandments of Moses. At the same time, those who could read and write gained indisputable authority, and among the Jews there appeared many people who would like to be literate.

Before the Babylonian captivity, Yahweh was probably for many Jews something like a god of the area - a personified incarnation of Canaan and at the same time a tribal god. Which made it possible to set up altars for him on high-rises or depict him in the form of a bull or a snake. Or honor him along with the serpent and the bull and bring him bloody sacrifices. Not to mention the fact that Abraham ate calf and cakes with the god, and Moses and the high priests personally communicated with Yahweh on the mountain, although he no longer drank with him.

But even then, in the "Old Jewish time", Yahweh keeps moving away and moving away from the Earth and the people inhabiting it. Now, after the Babylonian captivity, Yahweh finally becomes an invisible deity, separated from any particular territory. He completely becomes not the god of Sinai, not the god of Canaan, but the god of the universe.

The jealous god, who did not want to share the sacrifices with other gods, finally became the only possible one, the only God, and the rest of the deities were declared not exactly wrong ... Not only that! They were declared non-existent!

Religious people have the right to see in this some stages of cognition of God — people's comprehension of objective knowledge about God. From the point of view of the history of culture, we are talking about something a little different: a variant of culture appeared that made it possible to worship the single invisible God not only in Canaan, but definitely anywhere.

And here is the first change that took place in the Babylonian period: the Jewish diaspora appeared. That is, both in antiquity and in our

time there is no people who would not let out a cloud of the diaspora.

o any diaspora is unstable, fragile.

It took only three generations for the solution

Rilisa, disappeared in the indigenous peoples of Europe and America Russian

3.67

diaspora - almost a million people. The Spaniards in America very quickly, in the same 3-4 generations, realized that they were not Spaniards at all, but people of other, local peoples - Mexicans, Argentines and Colombians. In the US, there is a law: only one whose father was born in the US can become a senator. Only one whose grandfather was born in the USA, that is, the fourth generation of emigrants, can become president. Experience forced us to recognize the facts: the third or fourth generation of migrants becomes people of a different race. Accordingly, the third or fourth generation of migrants can already be trusted. These are no longer Slavs, Germans or Swedes who moved to the USA, but Americans.

So, in Babylonia, a culture was born that allows a people to live in the diaspora for an indefinitely long time, and, moreover, not to dissolve among other peoples. Of the approximately 600 thousand Jews of that time, about 100 thousand lived in Judea, about 50 thousand returned ... But very many Jews, about 400-450 thousand, did not return to their homeland from Babylonia at all, but continued to live in it. Some, moving around the Persian Empire, settled in the lands of indigenous Persia - in Susa, Ecbatana, and other large cities. Some of them even served the Persian kings and occupied important positions in their courts. And despite the fact that two thirds of the Jews lived in the diaspora, they remained Jews, not dissolving either in the Semitic population of Babylonia or in the Aryan population of Persia.

But this is only one, only the first change in culture.

There is a very curious consequence of this change: a "portable" monotheism, in which the ability to read and comment on sacred texts becomes also very dynamic.

Indeed, at any moment a person may appear who will start commenting on the sacred texts somehow "not in the right way", not in a standard way. At any moment, any educated person can become disillusioned with what the Rebbe teaches in his synagogue and start looking for the "correct" Judaism. At the same time, he may strive to both reform it and "cleanse" it of any "later accretions", but the result will be the same: a very real prospect of a split.

Because the reformer is listened to not only by rabbis, not only by the intellectual elite. The ideal of the Jews was universal literacy: it became a religious value to receive an education, already in order to read the Bible for oneself. It is difficult to say exactly when the ideal was achieved, but, most likely, by the end of the Babylonian captivity, a rather significant percentage of men

The Russian population could, if not participate in religious disputes, then at least understand what was being said and form their own opinion. In a historical perspective, the number of literate and educated people has been expanding, until it covered almost 68

3-4

the entire male population and a fairly large percentage of wives

sky. =

'Interpretations of the Bible were discussed, different versions of Judaism were accepted by different people. These versions were purely theoretical, they did not require doing anything, much less changing it in real life. Therefore, all versions were very abstract, ideological. That is, explaining in their own way some phenomena of the surrounding world. |

To verify the correctness of their version of Judaism, it was not necessary to set up experiments, observe material objects, Nor draw conclusions from what is on earth. The opposite was true: having established oneself in one's correct understanding of the words of the prophet, one could already begin to change the material world.

Of course, different versions of Judaism were not accepted by all without exception. Religious parties emerged: a kind of version of Jewish culture. The Jews constantly broke into these parties and argued until they were hoarse. |

Beginning with the Babylonian captivity, some new parties and currents appear all the time among the Jews, arguing among themselves ... and it's good if they argue purely verbally. |

The Greeks also had parties, and there were also philosophical disputes. But parties are political associations, they arose on the basis of common interests, in relation to something very simple, mundane. For example, there was a "marine" party in Athens - it united everyone who was fed from the sea: sailors, fishermen, ship owners, merchants of overseas goods and fish. This party believed that the funds accumulated in the wars of Athens should be spent on the construction of new ships. There was another party - eupatrid landowners, and its representatives believed that state money should not be spent on ships, but on supporting those who produce olive oil and wine.

At the same time, it cannot be said that the philosophical disputes of the Greeks ceased to excite because of the clashes and struggle of the parties. Not on your nelly! The Greeks gathered on the main square of the city-state, on the agora, and argued to the point of hoarseness: does the world consist of atoms, or did everything come from water? Sometimes even hand-to-hand combat began - and in this way philosophical truths were "proved".

But it never occurred to any of the Greeks to write a treatise and prove: since the world is generated by water, it means that the naval party must win! Or - if the world consists of land, then the money must be spent - in the interests of the eupatrid party. Their parties were very pragmatic and existed independently of disputes about

How and from what the universe originated. The Greeks separated the material from the ideal.

The Jewish parties were ideological. If God said so and we correctly understood the words of God transmitted through the prophet -

69

nothing can be done, it is necessary to remake the entire material world. This is what the Jews of the time of the Babylonian captivity were innovators in - they invented the phenomenon of ideology. And where there is an ideology, there is a split, up to a civil war, because people always accept different ideologies.

At the same time, the prophets, who did not know history well, consistently considered tribal life, when "everyone was equal", a kind of lost ideal. The class society and everything connected with it is a kind of "damage to morals" that arose due to the fact that the Jews had too much contact with foreigners and adopted something from them. As a result, giving up what other peoples bring and restoring the original purity of Judaism often seemed to the Jews as a way to return to a tribal paradise, where no one would interfere with their being equal, no one would exploit anyone, no one would misbehave. In the twentieth century, the German National Socialists thought almost the same way, striving to return to the simplicity of the manners of the ancient Germans, who did not obligingly help each other and did not strive for personal success.

These two "inventions", the ideologicalization of society and the resulting splits, these attempts to return to the lost paradise run like a red thread through the entire history of the Jewish people.

The second change is that the tribal division has disappeared. Even before the captivity, it was something completely real, and then "suddenly" disappears. Everything is understandable: the tribes were initially very close to each other, and this rapprochement is only growing. In captivity, in a common misfortune, in disorder, no one cares about tribal affiliation.

In the same way, in Rus', tribal division finally disappears after the invasion of the Mongols. Until the 13th century it exists, from the 15th century nationalities appear, no longer knowing the tribal division.

But that's not all.

As soon as the Jews returned to Judea, they not only began to build dwellings and cut down the bushes that overgrown their fields. They wanted to rebuild the temple. And then a curious detail came to light... The reader has not forgotten, I hope, that to the north of Judea, on the lands of the former kingdom of Israel, lived a small Samaritan people. The closest relatives of the Jews by blood, they were culturally very close to them. True, they did not recognize as sacred all the books of the Bible, and even those that recognized, made changes. And they also worshiped Yahweh with many pagan customs.

So, after the return of the Jews from captivity, the Samaritans also wanted to participate in the restoration of the temple. They wanted to build the Temple in Jerusalem together with the Jews so that it would be common

70

temple for them. So, the ruler Zerubbabel and the high priest Yeshua categorically denied the Samaritans the right to rebuild the temple. They are only half-Jews! They do not own the sacred temple!

This "half-Jews" can be understood in two ways: from the point of view of culture. They say that the Samaritans distorted the faith in Yahweh, they are "wrong Judaists." And it can also be understood from a tribal, genetic point of view: the Samaritans are "not pure" by blood.

We will soon see what was meant. In the meantime, let us note the main thing: those who returned from captivity did not at all consider the Samaritans to be dear compatriots. Gone are the days when the kings of Judah and Israel made speeches in the spirit: "Your people are my people, your country is my country."

And what's more: those who remained in Judas were also not perceived as dear relatives. "Only the 'Jews' — the descendants of settlers in Babylonia, having apparently included in their composition ... a rather noticeable number of proselytes of a different ethnic origin, retained the designation 'Jews'" [26, p. 277].

That is, the ethnonym "Jew" now referred only to those who had returned from captivity! The rest had to either merge into the new ethnic group, or merge into the composition of other peoples, or disappear from the face of the earth.

Here is the third change: those who returned to Judah found that they were not like the Samaritans, or even those Jews who remained in their own country without going through the Babylonian captivity. Some other people returned.

Tellingly, the Jews of the Diaspora took a very active part in the life of Judea. One of them, Ezra, lived in Babylon but lamented the decline of religious life in Judah. He lamented so much that he went to Judea, became the high priest there and began to carry out broad reforms. For example, these are: "Ezra demanded that the Jews who had foreign wives should not slowly divorce them. Many hastened to fulfill this demand: the foreign women were let down and returned to their relatives" [4, p. 206]. According to some reports, the Jews "voluntarily expelled 113 foreign wives from the community" [29, p. 43].

Some Jews, with whom I discussed these events, expressed confidence: Jewish wives were offered conversion! Did she expel only those who refused ... True, no one could point to me a source where this was described. And even if this is true, why did women have to give up their faith? Because the Jews were impatient? Yes, this is a serious reason.

However, I was not able to find out what the foreign wives, abandoned like rags, thought about this. It is no less interesting what the children and grandchildren of these women thought about this. What, calm down. But they watched their mother or grandmother "let go" so that she

71

"returned to her family"? It is hard to imagine that in all cases this rupture of the living body of the people would take place with idyllic smiles of all participants in the events.

But, in any case, we know what the neighbors of the Jews thought: "This (the expulsion of foreign wives. - AB) brought on the Jews the hatred of neighboring tribes. Moabites, Ammonites and Samaritans began to disturb the inhabitants of Jerusalem with their raids and destroyed the city" [25, p. 206].

Later, the second great reformer of religious life, Nechemiya, was also very concerned about "that bad priests be removed from the temple service. One of the main priests of Menash, who married the daughter of the head of the Samaritans, San Balat, was expelled from Jerusalem (about 430)" [25, p. 208].

About what Menash's wife thought about it, and even what her name was, I can't say anything. I don't even know if Menasha left Jerusalem with his wife, and if so, my congratulations to him and her. But then again, the position of the foreigners is well known: the head of the Samaritans (Menasha's father-in-law? I don't know, I don't know...) "built a special temple for his tribe on Mount Garazim, near the city of Shechem, and appointed Menashu the high priest in this temple. Since then, the Samaritans have become more and more distant from the Jews in their beliefs and way of life" [25, p. 209].

At the same time, Nehemiah himself was the cupbearer of the Persian king and came to Judea as Artaxerxes' official sent by the king - that is, the governor. Here is a moral for you: it is possible to live in the diaspora, to make a career at the court of the occupiers is a good thing. But marrying foreigners - no way!

Later, Nehemiah also struggled with the fact that the rich Jews in the famine years enslaved the poor who owed them. A tribesman must not enslave another tribesman! Nehemiah got his way, and even later, when the Jews nevertheless enslaved other Jews, the Jewish slave was even branded with a special brand and treated differently from others.

In fact, scientists have a long but not very difficult word for this kind of phenomenon: ethnocentrism. That is, a system of ideas, when in the center of the Universe for a tribe

it becomes itself.

For a long time, in general, a foreigner was not considered a person, and foreign languages were not considered articulate speech. The self-name of the Chukchi is "luoravetlan" literally and means "real people". All the rest, both Russians and Jews, are people, respectively, not real. The self-name "Slavs" directly comes from the idea that there are people who own the word, who can speak

rut. And the rest, respectively, are "Germans", that is, dumb.

It was only with the passage of time that peoples learned to understand that others were also human beings. But not in vain already in Evang

And.

Lean from Luke appears the image of the good Samaritan. It is the Samaritan. Who is so kind because he saves a foreigner in the desert, a non-believer - someone to whom he may well not feel any loyalty. Whom he may well leave

to certain death, not at all considering that he did something badly.

But even when the savage morality of primitive people is overcome, peoples consistently consider themselves better than the rest. At least in something, but. better, and the only question is the degree of this narcissism.

—

All the peoples of the Ancient East suffered from ethnocentrism - such a level of development. Even such civilized people as the Romans suffered from it, who seriously believed that a Roman freedman who could speak Latin was much higher than a foreign king!

`But it must be admitted that the ethnocentrism of the Jews during the Babylonian captivity is something exceptional even in the Ancient East. At least, no one ever kicked out foreign wives. And I am not very surprised that this aroused unkind feelings towards the Jews among foreigners.

Other acquired traits are associated with the incredibly high level of ethnocentrism. For example, the one that Shulgin called "mordohaism".

The story, which is told in detail in the Bible, is as follows: there was one such courtier, Haman, at the court of the Persian king Xerxes... However, here they are, the lines from the Bible:

"The Jews gathered in their cities, in all the regions of King Artaxerxes, to lay a hand on their evil-wishers; and no one could stand before their face, because the fear of them came upon all nations.

And all the princes in the regions, and the satraps, and the governors, and the executors of the affairs of the king, supported the Jews, because the fear of Mordecai fell on them.

For great was Mordochai in the king's house, and the fame of him went to all regions, as this man rose higher and higher.

And the Jews beat all their enemies, striking with the sword, killing and destroying, and dealt with their enemies in their own way. will.

In Susa, the city of the throne, they killed the Jews and destroyed

five hundred people.

And Parshandaf, and Dalphon, and Asfaf,

and Porafu, and Adalya, and Aridafu,

and Parmashtha, and Arisal, and Aridlai, and Vanezatha, the ten sons of Haman, the son of Amadath, the enemy of the Jews, they slew, but they did not stretch out their hands to the robbery.

73

On the same day they reported to the king about the number of those killed in Susa, the capital city.

And the king said to Esther: In Shushan, the city of the throne, Jews killed and destroyed five hundred men and ten sons of Haman; what did they do in other areas of the king? What is your desire? And it will be in And what else is your request? She will be fulfilled.

And Esther said, If it is pleasing to the king, then let the Jews who are in Susa be allowed to do the same tomorrow as today, and let the ten sons of Amanov be hanged on a tree.

And the king commanded to do so; and a decree was given to this in Susa, and the ten sons of Amanov were hanged.

And the Jews gathered together, which were in Shushan, likewise at the fourteen

the first day of the month of Adar, and they slew three hundred men in Shushan, but they did not stretch out their hand to plunder. And the

rest of the Jews who were in the king's regions gathered together to defend their lives and be at peace from their enemies, and seventy-five thousand slew their enemies, but did not stretch out their hands to plunder.

It was on the thirteenth day of the month of Adar; and on the fourteenth day of the same month they calmed down and made it a day of feasting and rejoicing" (Esther, Chapter 9. 2-17) [24, p. 541-542].

A lot of things are unclear here, right down to: how many children did Haman have? Who did the Jews hang the next day - the corpses of the ten sons of Haman they had already killed, or the next day they killed ten more sons of Haman?

Moreover, it is not clear who exactly was killed in these terrible days? It seems to be specific names. So, were there any lists of these doomed "evil-wishers"? But after all, only a few names were named, and the dead were seventy-five thousand. Even if this is a strong exaggeration, in the oriental spirit. But the main thing is that there were many killed. It was not just the named "evil-wishers" who went under the knife, but entire sections of society, entire crowds of people. People guilty only of the fact that they were not born Jews, but Persians and found themselves close to heated, armed crowds, intoxicated with blood and their own impunity.

The pogrom became possible because it was in the spirit of the then Eastern society. The master of life and death of both an individual and entire nations in him is the king. Haman licked for him everything that is supposed to be licked by the lords, and the king allowed him to destroy

, some of his subjects. Is it because of the hatred of the Jews in general, whether because of personal hostility to Mordecai, Haman is ready to exterminate all the Jews, to which he only reaches.

Everything depends on the will, desire and whim of one person: King Artaxerxes. Fortunately for Mordochai, he has something to put on

74 | .

the scales - this is not only his own ability to suck up to the king, but also the sweetness of the cherished place of his pupil Esther. For a while, everything rests on one thing: will the king point Esther with a rod, will he allow her to come at all? And if he does, WHAT will HE say in response to her requests? Luckily for Mordochai and Esther, they succeeded in a bawdy harem-political intrigue, and the wheel turned in their direction. That these two rejoiced is still understandable... But how can this story in a modern person cause anything other than disgust... This is already incomprehensible!

And the Persian officials, lackeys of lackeys and all kinds of lackeys, are simple executors of the will of the king, and they will do everything they are told from the palace in Susa. Are they told to let Haman slaughter the Jews? Let's listen! Are they told to allow the Jews to slaughter the Persians? As you command!

We have to admit that the actions of Mordochai and his tribe are quite common for that era and that part of the world. Even disgusting cruelty is common, with which entire families are exterminated, noting with pleasure: they say, they also slaughtered the children of their enemies! After all, even before the eyes of King Tsidkiah, his sons were killed - for the edification and fear of everyone else.

So the story, of course, is disgusting, but the Jews are not the only culprits in it: the whole society of the Ancient East was just as wild, cruel, bloodthirsty, immoral. It is known that the Assyrians sometimes skinned living enemies - the defenders of the fortresses and covered the walls of the captured city with these skins. Sometimes the Assyrians even "stretched their hand" to the rational use of this human skin, making saddlecloths, other horse harness, and jewelry out of it. Boys of 13-14 years old were specially taught by the Assyrians to cut off limbs from captives, rip out their tongues, gouge out their eyes, and so on - they taught them to treat a person inhumanly ... Not to any person, of course, but to a foreigner. After all, a foreigner for a primitive tribe was not at all a person, and already civilized, living in completely different dimensions, the peoples of the Ancient East for a long time retained these ancient gloomy concepts.

Such were the other peoples of the Ancient Near East. The Gutians sacrificed people to their gods. The Urartians more than once staged a terrible massacre in the Assyrian cities, and the Assyrians

did the same in Urartian. Morals began to change only after the emergence of world empires, in which different peoples lived for generations under the rule of one king.

World religions have changed the morals even more: Zoroastrianism, Mithraism and especially Christianity. For these religions there was no "own" by blood, there could only be "own" by religious beliefs. Already from this unifying principle of world religions, the path winds to the modern idea: that a person

75

a century is generally any two-legged creature, no matter what color its skin is and no matter what sounds it communicates with those around it. |

But wasn't there a massacre between Christians?!

Calm down, it was. And what a massacre! Take, for example, the infamous St. Bartholomew's Night. And A.A. is absolutely right. Bushkov: St. Bartholomew's night was only a response to many cases when Protestants slaughtered Catholics —with the same repulsive cruelty.

Such a massacre, large and small, is full of howls at Protestants and Catholics, the entire Thirty Years' War of 1618-1648. The main field of this war was Germany, and in places the population in it was reduced by a third, and even by forty percent. So it was, it was, it was..

There is no people in the world whose history would not have been bloody massacres, massacres, massacres on the principle of collective responsibility. And Rus', Russia - is also no exception.

The difference between the massacre, when the Jews killed the Persians, and the other massacre is not, of course, that everyone can do it, but that the Jews are by no means allowed. The difference is that it would never occur to anyone to celebrate this event.

Because it was in honor of such a glorious, supremely heroic event as a pogrom and massacre, bought by the harem woman Esther from King Artaxerxes, that the Purim holiday was established on the 14th day of the month of Adar (a month before Easter). On this day, the biblical book "Esther" is read in the synagogues, among other things, with these very lines that I have quoted. So to speak, for the edification of posterity.

As far as I know, the Jewish people are the only people in history that have turned the memory of one of their pogroms into a holiday. Am I wrong? Then give me, please, examples of this kind! At least one or two.

"The first typical pogrom in history, that is, the mass extermination of lives, was staged by the Jews themselves. Moreover, they still annually celebrate this bloody deed," states V.V. Shulgin [30, p. 125]. And he proposes a new term: "mordo-

heevshchina. "One of two things: either a pogrom is an abominable deed, and in that case it cannot be celebrated; or, if it is celebrated, then it is impossible to condemn other peoples who resort to pogroms "under similar circumstances"... Logically!

I will not propose a new term, but will use an already introduced one. And I state that the ethnocentrism of the "new biblical" Jewish ethnos is so strong that it is able to admire the most disgusting and cruel deeds that it committed against its enemies, wants to remember them and wants to convey them in the form of

76

toric memory for posterity. But at the same time, the "new biblical" people, of course, cannot in any way allow other peoples to act in the same way! Not only for these peoples to slaughter him, the "Biblical people", but also each other! This... this is savagery and barbarity, a manifestation of the bestial essence of the goyim... that's what it is!

... And the modern Jew, raising a cup of wine for the health of the glorious ancestor Mordochai, is, of course, not a trembling creature, but he has the right to. in general is the embodiment of all the virtues. After all, the good ones killed the bad ones. Those who should always be cut.

So, here is the fourth difference: a sharp, unparalleled increase in ethnocentrism.

And finally, the fifth difference: the spoken language changes.

During the Babylonian captivity, Hebrew remained the language of worship. But Aramaic is the language of the bazaar, the street, the malls, the language of buying, selling, of any everyday communication. This language in general became more and more the common language for the entire Near East. And in Assyria, and in Babylonia, and even in Persia, it was the official language, along with its kindred Assyrian. and completely foreign Persian.

For Hebrew, this language is very close: the Arameans came to Syria during the same invasion of the Semites in the Near East, as the Jews in Canaan - in the 20th - 10th] centuries BC. They assimilated earlier settlers, the Amorites, or Amurru. Soon even Assyria and Babylon began to speak the unifying Aramaic language.

The Jews who returned from Babylon spoke Aramaic. I think that the transition itself was not difficult... This is how Russians easily switch to Ukrainian while living in Ukraine, and Ukrainians easily switch to Russian in Russia. But in any case, the transition happened. The Talmud, the prophecies of Ezra, Daniel are written in Aramaic. Christ and the apostles spoke in Aramaic (and not at all in Hebrew!)

We have to admit: before the Babylonian captivity and after it, there are some completely different Jewish peoples. In the Ancient East, this is, in general, a not uncommon phenomenon; historians perfectly understand that in the era of the New Kingdom in Egypt lived

all a different people than in the era of the construction of the pyramids: the language, customs, and way of life have changed.

There is a strong tradition to distinguish between the "Old Babylonian" kingdom and the "New Babylonian", "Old Assyrian" and "New Assyrian" skoe".

So in Judea. From 1067 to 586 B.C. we are not observing the Kiy "Old Jewish", or, if you like, the "Old Biblical" people. After 537, another people appears on the arena of history - if you like, "new biblical".

77

On what occasion can one ask a certain sarcastic question ... For example, which of these peoples should be the descendants of modern Jews? And you can act more constructively: just take note that the life of the peoples and countries of the Ancient East is not at all so "stagnant", not as monotonous as it seems. Many events took place, empires arose and fell apart, cities were taken by storm and cities were built, peoples arose and disappeared (just like in our time, really).

However, the further history of the Jews was not distinguished by monotony and boredom.

COULD IT BE?!

The reader, brought up on ideas about evolution, has the right to doubt: could a new ethnos have arisen in some fifty-sixty years?! How can it be so - after all, much more time is needed for the birth of peoples!

But the fact of the matter is that for the birth of a people, for the emergence of a new "stereotype of behavior", as Lev Gumilyov put it, very often a very short time is needed. The most important thing here is to realize oneself as something separate from the rest, to oppose oneself to the rest.

Eat. there are very serious reasons to believe that the Slavs realized themselves as a special people during the invasion of the Goths. In total, about a century and a half, and maybe even one century, at the end [and until the very beginning of the 3rd century A.D. Goths ruled in the upper reaches of the Vistula and in the Carpathians. But during this short time, the Slavs realized very well that there is "we" with our language, customs and culture. And there are "they" - not at all like "us" and not particularly pleasant to us (already because they are conquerors).

As for the Slavs - only a hypothesis, although it is characteristic that such a hypothesis exists in the scientific world. But just as quickly, in a century, the Ukrainians realized their unity. Even at the beginning of the 17th century there were no such Ukrainians, but there was a southern extremity, the "Ukraine" of Rus, and the Rusins living in it called themselves. The Cossack war of Bohdan Khmelnytsky broke out, then the Ukrainian war between the Commonwealth and Muscovy. .. For a little

During this period, many events, cruel and terrible, took place. And already at the beginning of the 18th century, Grabianko, the first Ukrainian nationalist theorist, substantiated: Ukrainians are by no means Poles or Muscovites, they are a special people. And the "traitor" Mazepa tried for the first time in history to create an independent Ukrainian state.

The Babylonian captivity could well have been an event that forced the "extracted" to rally into a special people. After all, everyone around was strangers!

78

HISTORY OF THE "NOVOBIBLE" PEOPLE

This "new biblical" people is very different from the one that developed in the 20th-10th centuries BC. He lived at least until the first centuries after the birth of Christ, until the early Middle Ages. The fate of this people still depended on other peoples, and not on itself.

From A.D. 135, after three Jewish uprisings against Rome, they were completely evicted from Judea. All the people, down to the last man, ended up in the diaspora. By all the parameters known to us, it was still the same biblical people that arose during the Babylonian captivity.

During the era of the Roman Empire, the Jews settled in a vast territory - from Iberia (modern Spain) and North Africa (modern Algeria and Tunisia) to the easternmost limits of Rome. It is known that the Spanish king Reared in the [U century] forcibly baptized 90,000 Jews at once. The act is the wildest, but even if the number of "new converts" is exaggerated, the scale of the Jewish settlement is already visible. Already from the Babylonian captivity, the Jews settled in the East. They lived in Persia, Transcaucasia, Ethiopia, India and even China. I did not make a reservation - in China.

"It is strange to see a poor Persian," notes the Chinese writer and poet Li Shang-Ying [31, p. 38]. In the notes to this we find: "Many notes about the Persians of the Tang times, rich merchants, connoisseurs of all kinds of valuables, in particular precious stones, have been preserved in Chinese literature. During the time of Li Shang-Yin, the Persians lived in various parts of China, mainly in the south - in large coastal cities" [31, p. 118].

It remains to be clarified that the era of the Tang Dynasty is the period from 618 to 907 years after the birth of Christ. And that the "Persians", who then settled in China, are very strange - for some reason they are not building temples for worshipping the Sun and not "towers of silence"; There is not a single such temple in China, not a single "tower of silence", and there never was one. But for some reason these "Persians" are building synagogues intensively, and it is from the Tang era that Jews appear in China. Why then Persians?! But because the Persians are already known, they are trading with them, and anyone who arrives from their country, in the eyes of the Chinese, is also a Persian.

In all countries of their settlement, the Jews maintained the same

fluid, mobile, intellectual Judaism, which arose during the Babylonian captivity (although, as we shall see, Judaism has changed greatly with the passage of time). They retained some parts of the culture, especially associated with the same Judaism, but completely lost others.

Living in different countries, the Jews began to dress differently, eat differently and behave differently. If the reader thinks

79

that Chinese Jews eat fish, stuffed eggs or boiled chicken on Saturdays, he is very much mistaken. If he believes that in Ethiopia the Jews wore a black caftan of the most terrible cut, in the fashion of the Pale of Settlement, and the legendary black hat, he is even more mistaken.

And that's what the Jews certainly did not save, settling across the face of the Earth, is the Aramaic language. Hebrew, as a sacred language, was still preserved in the synagogues. And even then, very, very different versions of this sacred language have arisen over the centuries. But in everyday life in every country, Jews spoke local languages. And that made them foreign to each other.

— Let me! - other Jews will object to me. — The Irish of Northern Ireland are no different from the English and the Scots... Their language is English, and in their families they also speak English. But they feel they are Irish, and only for one reason - they are Catholics and believe that Protestants conquered their land.

- I will not let it! - I will answer this, maybe, to nice, but poorly educated people. "I won't let you manipulate the facts!" Irish Catholics do not live in the diaspora at all, but on their own land. Northern Ireland is about a quarter of the land conquered by the British ... The British left three-quarters, and remained on a quarter of the territory. This time.

The Irish are very different from the English in their customs, manners, behavior - and not only in religion. There is more of a feedback here: they hold on to religion so much to emphasize these differences ... These are two.

The Irish have lived in this abnormal situation since only 1916. And all the while trying to connect with the rest of the Irish. They don't feel comfortable in Britain. It's three.

So the analogy is lame, and cases when religion by itself kept people as a single nation ... No, science still does not know such cases!

_ How many people, and all ours!

How many peoples, and all are Jewish!

So, in each country of their residence, the Jews spoke two languages: the languages of the surrounding people and Hebrew. In each

In each country, a special ethnographic group arose - the Jews of this country. After all, language is both a way of thinking, a system of values, and an image of the world. And life in a country means knowing other customs, adapting to a different mentality, and a different way of life. Only two generations of Russian emigration lived in different countries of Europe, and yet the Russian French already differ significantly from the Russian Germans, although no one bothers to visit each other, move from country to country, there are many mixed marriages.

80

In the Middle Ages, many Jews considered Hebrew so sacred that it was impossible to speak about everyday things. At the same time, of course, Hebrew changed. In synagogues in China and Spain, the words were pronounced differently (with different accents, if you will). But most importantly, Hebrew was not suitable for everyday communication. Already at the beginning of the 20th century, Hebrew was a language with about 15,000 words. It is impossible to talk about any complex subjects in such a language. Chinese Jew and Spanish, even Arabic and Italian, did not have a common language to talk about anything modern for the tenth or tenth century. They could pray together, but they could hardly talk about the behavior of their children or about how to cook pike, shoot a bow, or build a house. They spoke about all these subjects in the language of the people in whose environment they lived.

Those who do not have their own language can hardly be considered a special people, and for such a community there is a more modest term: "ethnographic group". The Jews of each country are their own special ethnographic group with their own history, peculiarities of their spiritual make-up, psychology and linguistic behavior. At the same time, such ethnographic groups arose, disappeared, and reappeared... I'm not at all sure. that, say, modern Georgian Jews are the same ethnographic group that was formed during the first penetration of Jews into Georgia, 700 years before Christ.

It does not follow from what has been said that the Jews could not form new peoples in the diaspora. There are at least three known Jewish peoples living on Earth today. I say "at least" because at any moment the existence of new Hebrew languages and the peoples who spoke them may be confirmed, and there will be nothing unusual in this.

But we can definitely say that there is a Sephardim people, Sephardim. They spoke the Spagnol language, which arose on the basis of Spanish. And there are Ashkenazi, and these Ashke Nazis speak Yiddish, which is very close to German. And there are Persian Jews who settled in several countries and for almost a thousand years have been speaking a special language - "Jewish-Tat".

Some Jewish scholars believe that we are not talking about two different peoples at all, but about two stages in the life of a single Jewish ethnic group in Europe: Sephardic and Ashkenazi. I will not argue; if we accept this idea, then it turns out that modern Ashkenazi Jews are even further from the biblical people than I thought.

I found the most accurate description of this situation ... in the Great Soviet Encyclopedia: "Jews is the name of various nationalities that have a common origin from the ancient Jews, a people who lived in Palestine from the middle of the 2nd millennium BC. 1st-1st centuries AD" [32, p. 377]. And: "Jews are a common ethnic

81

the name (in Russian) of peoples historically dating back to the ancient Jews" [33, p. 10].

I don't know of a better explanation.

There are many examples of how Jews of different nationalities met. For example, in 1804, the authorities of the Russian Empire attributed the Caucasus to the Pale of Settlement - they allowed Russian-Polish Ashkenazi Jews to settle there. There are quite a lot of Ashkenazi Jews in Georgia. And what? "Communication between local and visiting Jews was very limited at first. They did not know each other's languages, they were separated. wall of rejection. For the first time, the Zionists tried to establish genuine cooperation between the two Jewish communities" [34, p. 25].

It's clear! In the face of a common perspective - a joint leap into utopia - some kind of "cooperation" has been established (I wonder in what language?). This is a few decades after living in one country, on the same land, but apart. But, of course, not the majority of Jews accepted "collaboration" with the Zionists either Georgian or Ashkenazi. The majority, therefore, not only continued to live in different communities, but also, as before, "did not cooperate." So that.

In the United States of America, when a flood of bearded and wild hades poured into it from Russian and Polish shtetls, the local Jews were not at all too happy about it either. That is, at first there was a terrible enthusiasm: to save dear relatives from the horrors of pogroms and persecution of the tsarist government. Let everyone run across the ocean! But very soon the American Jews were convinced that these "Russian Jews" not only spoke their own unknown language, but they were some completely different Jews! They behave "wrongly", dress and work "wrongly...". In general, family feelings have cooled down, and I could give many examples of such statements by American Jews about Russians that not every Goebbels would have thought of. But I don't want to inflate the volume of the book, and dirty it with dirty speeches once again.

Yes! Reader! If the war ever ends in Israel, and after the war there is still Israel left on the world map... In a word, if you ever come to this country, do not try to say "chah-chah!" to the local dark-skinned Jews! Because with this word, European Jews in Israel tease Moroccans, reminding them of the fate of shoe cleaners. And Moroccan Jews do not like this very much and show dislike with the help of brass knuckles and knives. To check - I didn't check, but one of my acquaintances fled (according to him) three kilometers from angry Moroccan Jews. So I really don't recommend...

It turns out that there are many different Jewish peoples in the world, and not always in such peaceful relations. And neither, which is not exceptional in this, peculiar to Jews alone.

82

Nothing unusual or incredible. As Philipp Filippovich used to say, "there is no counter-revolution in this." And there is such a thing as superethnos. I personally believe that this term was introduced into science by Lev Nikolayevich Gumilyov. Those who do not like Lev Nikolaevich are trying to find those who have already used this term before him ... So far, they cannot give these examples, and I, with the permission of respected colleagues, will consider L.N. Gumilyov by the author of the term.

A superethnos is a collection of several peoples. Never will we find a people completely isolated, having no "relatives". There are always several more or less close peoples who have common ancestors and at least some common features in behavior and culture.

Someone said that a subethnos is like a subspecies in a biological form. Then a superethnos is about the same as a genus. In every superethnos there are living peoples and fossils. By the way, it is the same in the animal world: there are genera, and in each genus of living beings there are several species, both living and fossil. Rhinos, for example, are now represented on Earth by five species. In total, at least 26 species of rhinoceros are known - 21 of them are fossils.

The Slavs also have such peoples. The Tale of Bygone Years wrote about fourteen tribal unions, or small peoples, settled from the Baltic to the Black Sea. The Slavs still live on Earth, and I am reading this book in one of the Slavic languages. But there are no more glades, no Drevlyans, no Teverts on Earth.

Fossil ethnol may even be intelligible to descendants in terms of language... But this does not make them dear relatives.

Imagine that you went to the forest for mushrooms, and suddenly you meet a terribly exhausted, hungry teenager there, and this guy answers the question:

- Who are you?!

Answers:

- I'm a glade.

It is not said in Russian, but it is understandable! It is quite understandable, because the modern Russian language directly comes from the ancient Russian, which is spoken by our boy from the glade. If we imagine the action of a "time machine" that brought a boy from the glade into the 20th] century, then we have a real chance to talk with our own ancestor... But we still belong to

press to different peoples. We are Russians, and he, this boy, is not even an "ancient Russian", but a meadow...

The Vandals, the Franks, the Marcomanni, the Saxons, the Goths, the Suebi, the Germanic peoples of the early Middle Ages, have exactly the same attitude towards the modern German people.

83

Rise from the coffin of a certain Jewish boy ... Let's say, he strayed from his parents during the transition of the hijacked to Babylonia, wandered through the bushes, listening in horror to the clatter of wild bulls and the roar of a lion in the bush, and went out, at the behest of the "time machine", at the behest of At his whim, to a strange, very flat road, he got up on it to rest ... And then dear "relatives" — modern Israelis — are rolling towards him in a car!

You know, in this case it could turn out even worse than with the Goth boy: they will also shoot him "just in case", like an Arab terrorist. Because if a Jewish boy speaks at least a little Hebrew, then it's still good, you can at least somehow explain yourself. What if he can only speak Aramaic? What then?

conclusions

- Conclusions! the reader will demand.

The conclusions are very simple:

1. It may very well be that behind the biblical stories about the "Egyptian captivity" and the "exodus from Egypt" there are historical realities, but these realities have nothing to do with the ethnic history of the Jews. The Bible reflected the memory of what was before the advent of the Jewish tribal union.

2. The first people, which can be called Jewish or Jewish, took shape in the 20th - 10th] centuries before the birth of Christ. This people was formed by mixing the Jewish tribal union that invaded Canaan and the local tribes. It is worth adding that the local tribes were of very different origins.

3. After the Babylonian captivity, two new ethnic groups emerged from the descendants of this "Old Jewish" people: the Samaritans from a mixture of immigrants to Palestine and Jews, and the "New Jewish" one. This second consisted mainly of those who returned from the Babylonian captivity; they professed a different version of Judaism than in "Old Jewish" times, and besides, they spoke Arameis

whom language.

4. The "New Jewish people" is a nation that arose during the Babylonian captivity, in the 10th century BC, it existed until the 1st-3rd century, and maybe even until the 10th century AD. that is, at least eight, and possibly ten or eleven centuries. But already in the 7th century after the birth of Christ, Jews began to use Latin for everyday communication, and in the East, the languages of local peoples.

5. In the Middle Ages, on the entire continent of Eurasia and even in North Africa, many ethnographic groups professing Judaism were formed. Each of them consists of the descendants of the "biblical" people and representatives of the local peoples who have taken conversion.

84

6. Judging by the language, at least three Jewish peoples arose at different times - Sephardic, Ashkenazi, Babylonian, Co-Persian Jews speaking the Hebrew-Tat language; it is very possible that there are others - for a millennium and a half of the diaspora, such peoples could well have arisen. If I do not know about them, this does not mean that such peoples cannot exist at all.

Two more and even one and a half thousand years ago there was a race of ancient Jews, or ancient Jews, if you like. In our time this people has many descendants, but none of them is identical to it. Even the Jews of modern Israel speak a completely different Hebrew than they did in the days of King Solomon. If David, the prophet Josiah, or King Hezekiah had risen from the grave, they would not have understood either the Israelites or even the learned rabbis.

Chapter

3 The Myth of Exclusivity

A Jew roams the world

Calling himself the Eternal Gide, With
a greedy look he looks out, What would
grab himself. His sinister hat and
sidelocks Fear people.

But I will gather the all-embracing mind
of my people,

I will become the Eternal Khokhl

And I will also go around the world.

And I won't leave anything in
this world Untasted!

A. Levchenko

SYMPTOMS

So, in real life, we are not dealing with Koy "race of Jews" - its
existence is sucked out of the finger. Not with the "Biblical people", but with several, and,
moreover, with very

various ethnic groups descended from the Ivri people, the Jews, who once existed in the Ancient East.

But like us, already convinced, nonsense about the fact that "the history of the Jewish people - one of the most ancient peoples of the world - counts four millennia" [35, p. 9], penetrates even into school textbooks in Israel.

85

It is no less interesting and useful to find out how the modern state of Israel defines a Jew in general. One often hears that, they say, the racial laws of Goebbels were "copied" in Israel. This is wrong. According to the Nuremberg Laws, a Jew was recognized if three of his parents' parents were Jews. Or the one who had two of his parents as Jews, and he himself converted to Judaism or is a member of the Jewish community [36, p. 46].

'
And if a person had two Jewish parents, his parents, and he is not included in the community? Then he, half Jewish by blood, was not considered a Jew.

This is not the case under Israeli law. For them, a Jew is a person whose mother was Jewish or who converted. But at the same time, according to the Law on Citizenship of 1952, "all the rights of a repatriate, provided for by other legislative acts, are also granted to the children and grandchildren of a Jew, his spouse, spouses of his children and grandchildren. This provision does not apply to Jews who voluntarily converted to another religion.

The acquisition of the rights of a repatriate by members of the family of a Jew in accordance with paragraph "a" of this paragraph does not depend on whether Lee is alive, and also on whether he was repatriated to Israel.

All conditions giving the right to become a repatriate under this or another law are valid for the cases described in paragraph 4a (a)" [37].

And it turns out that in reality in Israel they consider those Jews who in Nazi Germany would not be considered Jews at all. The Nazis are just liberals and democrats compared to the founders of Israel. They provided for everything, right down to the grandchildren.

What is most interesting here is the strength of the popular belief that careful delving into the question of who is a Jew and to what extent is not at all the fruit of their own thinking. This, they say, is a kind of compulsion, the evil Nazis forced us so

to act ... - We
were forced by the political situation ... We simply copied the attitude of the Nazis towards us ... - many Europeans will explain

rea from among the supporters of Israel.

Well, who learned from whom is not so clear. After all, it was not the German Nazis who staged the mass divorce from foreign wives after the adoption of racial laws, but the ancient Jews immediately upon their return from Babylonian captivity. So to speak, twenty-four centuries before the adoption of the racial laws in Nuremberg.

As for the political situation, after all, the era of world wars showed many examples - both glorious and

86

disgusting, both heroic and pitiful. For every taste. If there was a need to learn from someone, then Winston Churchill, Theodore Roosevelt, Josip Broz Tito, and Charles de Gaulle were at the service of the Jews. Yes, yes, exactly - for every taste.

But the Jews, building their own state, wanted to link their attitudes precisely with Goebbels. Congratulations, gentlemen, you have found a wonderful teacher. Worthy, deservedly respected.

Why is this grim barbarism even possible? What allows the Jews (or forces the Jews, if you like) to constantly return to the idea of race, and to other gloomy ideas, it would seem, long ago dumped into the historical dustbin? Somewhere along with caloric, with a "living molecule", with the transformation of a pine tree into a Christmas tree under the influence of the environment ... In general, to the dump of antediluvian, unconfirmed and useless ideas.

It seems that the Jews are the last people on Earth, at least in Europe, who take seriously this myth of race, the myth of "soil and blood."

Why? But because he treats himself brutally seriously ... excessively, abnormally seriously.

I have only this assumption, and if someone does not like it, well, I will be glad to hear objections: this is because the Judaic, Jewish tradition considers the Jews an exceptional people. And many Jews, living in the field of this culture, quite naturally, quite sincerely consider themselves to be some kind of exceptions to the rules.

The conception of oneself as a distinct race flatters the national vanity, but for some it directly falls on already cultivated conceptions. This idea is used over and over again.

_ Here is a certain I. Rudy in the book "The Sociology of the Jewish People" published in Israel, introduces the concept of "Jewishism", which means "the continuity of Jewish history", which is explained "primarily by the biological instinct for existence developed by the Jewish people" [20, p. . 9].

And further states that:

1. Israeli culture, the only one in the entire Ancient East, which survived all other Eastern cultures and, together with the Hellenic, laid the foundations of Western culture.
2. The Israelites are the only people who survived all the peoples of the Ancient East.
3. The Jewish people were the first who, as early as the 10th century BC. had a rich historical literature, and in the 30th century had extensive information about the world around him, unlike the Assyrians and Babylonians.
4. In any field of science, in literature, music, the influence of the Jewish cultural heritage is found [20, p. 95-10].

87

First, even here it is somehow not very clear to me what is the boundless greatness of the culture of this kingdom. The everyday customs of the people remained the wildest: the slave trade, fights and drunkenness did not at all recede into a gloomy past. The Bible writes in great detail what a person should do whose first-born son was born not from a beloved, but from an unloved wife - therefore, there was also polygamy, and not as a rare exception, but as a religious and legal norm. In farms and harems of the same kind and Shlomo, a whole anthill of slaves and a brood of wives swarm.

The story of how Shlomo Solomon became king, bypassing other sons from other wives of David, can be devoted to a separate detective novel, but where is there something different from other Eastern customs, where is high spirituality here? Well, the women, dumbfounded by idleness, squabbled among themselves, destined solely for the pleasure of the king, perpetrated vile intrigues in order to push their children to the throne of their common father ... and nothing more!

Second... Further, I. Rudi seriously writes that the Jewish people were the first people who, back in the 10th century BC. had a rich historical literature, and in the 30th century had extensive information about the world around him - unlike the Assyrians and Babylonians.

On such claims, except that you will divorce with your hands. That is why literacy - in general, the ability to write and read - only appears among the Jews in this period, in the nineteenth century. BC The Bible mentions the books "Chronicle of the Kings of Israel" and "Chronicle of the Kings of Judah" that have not come down to us. Under the first three kings of the unified state, there were scribes-mazkirs, but they did not keep permanent chronicle records. |

At the same time, folklore texts were recorded: "The Book of Wars of Yahweh" and "The Book of Songs". Until now. Since then, biblical stories have been passed down orally. According to most scholars, it was during the period of the two kingdoms that the oldest parts of the historical and legislative books of the Bible were written down. Greeks 1st century B.C. considered it necessary to write down the Iliad and the Odyssey, and, in essence, the Jews did the same.

OUV century and the prophets began to express their thoughts in writing. Elijah and Elisha (Elisha) are the last prophets who left behind no written evidence.

All this is quite respectable, but after all, all this is the first attempts at writing, the first attempts at writing by a young, hitherto unilliterate people.

For comparison: the chronicles in Egypt about 30 centuries BC. - two thousand years before the Jews. Sumer has 28 centuries. Akkad has 26 centuries. In Assyria - 22nd century.

The first collection of laws, the Code of Hammurabi, dates from 1750 B.C. - 850 years before the two kingdoms with the first records

88

legal texts (the Code of Hammurabi is simply more complex, multifaceted and carries more developed legal ideas).

Fiction?

And he flies, flying far,

He flies away from you, O people!

He is not on earth, he is in heaven.

He pierced the sky like a heron, He kissed the
sky like a falcon, He jumped up to the sky
like a locust.

This text is not three thousand, but almost five thousand years old. These verses were carved in the tomb of one of the pharaohs of the U dynasty approximately 2700 years before the birth of Christ [38, p. 5]. The hieroglyphs are carved into the rock and painted green - the color of grass, the color of life and resurrection.

In general, Egyptian literature P] - P millennia BC. exceptionally rich, even if only a few crumbs have come down to us. But there are also love lyrics, journalism, and philosophical lyrics, including such masterpieces as "The Conversation of a Disillusioned Man with His Soul" or "The Doomed Tsarevich".

They did not build themselves pyramids of
copper, And tombstones of bronze.

But they left a legacy in the writings, In the teachings
made by them [38, p. 102].

According to Academician M.A. Korostovtseva, "Glorification of the Scribes" was written somewhere at the end of the 2nd millennium BC. Right, there was something to glorify.

Sumerian and Akkadian literature are contemporaries of Egyptian literature, from the time of the construction of the pyramids, with its cycle of myths about Gilgamesh, his friends Enkidu and Humbaba, about the wise Utnapishtim, who managed to become immortal. Much of both Babylonian literature and biblical tales goes straight back to these ancient literary traditions—it is hard not to draw an analogy between the serpent stealing immortality-giving grass from Gilgamesh and the serpent that tempted Adam and Eve.

Egyptian, Babylonian, Ugaritic, Akkadian, Sumerian, Hittite, Assyrian, Hurrian - all these literary traditions are older than the Jewish one. It is possible not to know or “not to know”... that is, to put it simply, not to want to know, but from the desire and not the desire to know something, very little changes. They are ancient. And appeared already in the [millennium BC. Jewish literature is late and frankly student literature.

In general, Canaan, if you call a spade a spade and do not invent a greatness that did not exist, is just a wild periphery of large cultural countries and Phoenician trading cities.

89

Scientists consider the change of “Canaanite material culture to a more miserable one” to be confirmation of the fact of the invasion of Palestine by wild nomads, as serious oriental scholars with world names believe. [26, p. 290]. And if the Israeli economist Rudy thinks otherwise, really, these are his personal problems!

As for “extensive information about the surrounding world,” let me once again quote the words of this very authoritative historian: “The compilers of the historical books of the Bible, although (like Homer in Greece) possessed, thanks to tribal genealogies, some concept of their own past tribal union, but had no idea about the history of even their closest neighbors. Therefore, they assumed the existence of the Philistines and Philistine city-states on the coast of Palestine even during the time of the first patriarchs, not to mention the era of the Israeli invasion” [26, p. 280].

Need comments?

But what about more distant neighbors?

Many scholars who have studied the Bible believe that the procession of angels ascending the stairs to heaven is nothing more than an echo of the procession of the Sumerian and Akkadian priests on the ziggurat pyramid.

How can one not remember Alexander Gorodnitsky!

And where the wet ends

Dressed in a damp veil,

With excitement we look at the palaces, Like
a Scythian at the temples of Chersonesos.

Likewise, the nomads dressed in goat skins were probably watching the solemn
processions of civilized and wealthy peoples as they climbed out of their tents.

But it has long been known: what you want, what you believe! The idea of "Jewishism"
is developed, of course, by our old friend Mr. Diamond... And, as always, he does
it in such a way that, to be honest, it would be better if he didn't do it.

From Mr. Diamond's point of view, "Following the demands of the times, the
Jews established a constitutional monarchy. ...A constitutional monarchy; created
by the twelve tribes of Israel around 1000 BC, was the first experiment of this kind
in history. Later, this form of government was practiced for a short time by the Greeks
and Romans. Then she disappeared, only to be reborn with the signing of the
Magna Carta" [4, p. 64].

A promising start? But that's just the way it is, flowers! Casually kicking all the
Jews who do not fit his ideas (for example, one of the apostles, Saul-Paul, is
disparagingly called a "Hellenized Jew from Asia Minor"

90

[4, p. 190]), Mr. Diamond deals extensively with the falsification of the history of the
Jewish War.

He is not the only one whose Jewish pride is in no way able to admit that the
Jewish commander Joseph ben Mattiyahu became nothing more than a slave, then a
freedman of Emperor Vespasian Flavius (whence the surname Flavius - freedmen
usually received the surname of the former master).

"Joseph was taken prisoner, but he soon managed to win the position of Vespasian
and his son Titus" [4, p. 180], Mr. Diamond writes seriously, without explaining in any
way the appearance of this surname in Joseph. But I repeat, he is not the only one
who does not have the spiritual strength for this. "The Roman emperor Vespasian
honored him by giving him his family name Flavius" – this happens as well [39, p.
183].

But there are things much worse than this absurd pride, not out of reason and
out of ignorance of history. Mr. Diamond seriously believes that it was the uprisings in
Judea that played a decisive role ... in the collapse of the Roman Empire. In his
opinion, the Jewish War was the first and only challenge thrown to the Roman Empire
by the conquered peoples. Imagine, says Mr. Daimont, that in 1956 Hungary
would have resisted the USSR not for a few weeks, but for several years. That the
number of victims on both sides would go not to tens of thousands, but to millions ...
Then we would have a complete analogy to what the Jewish War was for the Roman
Empire. "After the first Jewish war, the frontiers

(Roman. - A.B.) empires never expanded again. After the third, they began to shrink" [4, p. 197].

Well, firstly, this is simply factually incorrect, because the uprisings of the conquered peoples took place in 61 (Britain), and 68 in Gaul. Among other reasons, in Judea they were transported for so long also because in the empire it was constantly blazing somewhere, and usually in several places at once.

In addition, after the death of Nero in 68, a civil war was going on in the Roman Empire (during which Vespasian, who was nominated by the legionnaires of the eastern regions of the empire, won).

Again, what can you do! Whatever you invent, whatever myths you compose - but the Jewish War was so, not a very significant episode against the backdrop of revolts in much more significant provinces (the same Gaul) and outbreaks of civil war. Linking it with the beginning of the collapse of the empire... With the same success, you can directly link the Caucasian War and the collapse of the Russian Empire. And what?! The Caucasus resisted for no less than sixty years. And just half a century after the capture of Gunib and the capture of Shamil (1863), the empire collapsed!

If, under Hadrian, the Romans were forced to switch from aggression to defense, the point here is not at all in some kind of war, but in

9]

several that had to be carried out at the same time. The uprisings in Egypt, Cyprus, and Cyrenaica were by no means "purely Jewish." Numerous strata of conquered peoples rose up.

In addition, the Bar Kochba uprising ended in 135 A.D., and annexations to the territory of the Roman Empire were made in the Parthian War of 163-165, and on the Danube at the very end of the 5th century. That is, after the uprising.

But what is the scale of the claim! The Jews crushed the Roman Empire - no less.

And then everything in the same exact spirit. Here, for example: "From the fourth to the twelfth century of our era ... three unique centers of Jewish learning flourished - in Sura, Pumbedita and Nehardei. These aristocratic yeshivas... served as prototypes for the first European universities that arose in the 12th century." [4, p. 213].

Again factually incorrect: the first European university was founded in 1095, in Bologna. But even without this ignorance, such a statement will shake many naive people who until now believed that the forerunners of universities were Roman grammar schools and monastic academies... "? To be honest, I doubt...

"Christ's army" (during the conquest of Spain in the 15th century. - A.B.) at first did not distinguish Jews from Arabs, since they wore the same clothes and spoke the same language. Therefore, the reconquistadors equally impartially killed both of them, giving no preference to anyone. But soon the Spanish counts and grandees appreciated Jewish learning and enterprise. The Jews were then offered various benefits to induce them to stay in Christian Spain, expand its trade and enrich its culture. ... Thanks to their knowledge and experience, the Marranos occupied important government posts. They took wives from the noblest Spanish families and became not only grandees and cousins of kings, but even bishops and archbishops. This aroused the envy and anger of the native Christian Spaniards, who could not reach such high positions..." [4, p. 286-287].

It would be interesting to read this passage to any of the modern Spaniards, especially those with the surnames Alba or Bourbon. Let them know that their stupid ancestors, unable to reach high positions, gave up their places at the court to brilliant Jews! They'll be laughing...

However, no other historical events are absolutely impossible without the Jews! For example, the Inquisition...

92

"The zealous rulers decided to punish the Albigensian Christians in southern France, who dared to doubt the dogmas of the church. Since a heretic, as a rule, lost his property along with his life, the nobility soon noticed a direct relationship between the number of heretics cleansed by death and the amount of gold in their chests. The hunt for heretics proved to be a lucrative enterprise. In one of the French cities, 20,000 Albigenses were mercilessly killed; their property was legally confiscated. Finally, the papacy began to worry: the private hunting of heretics was forbidden (as, later, the private hunting of Jews). This is how the Inquisition was formed..." [4, p. 285].

All clear? From the hunt for the Jews, of course. Let me just remind you that, according to Ivanov, it was the Jews who invented the Inquisition.

And the Revival? And the Reformation?

"Is the fact that the Renaissance arose in those areas where there was the most active Jewish life, is it just a coincidence? The revival began not in France, England or Germany, but in areas where Jews had been translating Greek, Arabic and Jewish classics into Latin for 300 years ... Petrarch followed in the footsteps of the Jews" [4, p. 284].

"These mindsets (caused by the Crusades. - A.B.) were expressed in the creative spirit of the Renaissance and the religious protest of the Reformation. In the first, the Jews participated fully and with brilliant success; in the second they tried to keep out of the "family quarrel" and suffered a terrible defeat" [4, p. 283].

True, a little lower on the same page, Mr. Diamond writes that "the sad duty of the Jewish historian" is to note: among the names of the figures of the Renaissance "there was not a single Jew" [4, p. 283] and that "the role of the Jews themselves in the development of the Renaissance is no longer so clear" [4, p. 284].

And no wonder! After all, to bring at least one name of a Jew - a figure in the Renaissance and the Reformation - Diamond is not able to.

True, he talks about Johann Reuchlin (1455-1522) as a man who "laid the foundation of Protestantism."

Reuchlin's humanist philosophy was Jewish. The Christian, raised in Latin, spoke Hebrew fluently, was familiar with Hebrew literature, and was a student of the Kabbalah, a Jewish mystical-metaphysical philosophy that seeped into the work of Renaissance Jewish and Christian scholars. Risking his life, for deviation from church dogma meant death, Reuchlin defended the Jews and the Talmud from slander and slander and popularized Jewishness among Christian intellectuals. On the example of Reuchlin, one can be convinced that Judaism played a large role in the spread of humanistic teachings in Germany" [4, p. 283-284].

93

Sometimes I feel sorry that it is not possible to revive the respected Herr Professor Reuchlin (and Petrarch as well), tell them who their teachers turn out to be, and then give them the opportunity to communicate with Mr. Diamond, preferably in some quiet, secluded place. , and keep Diamond from escaping too fast. Medieval methods of education are cruel, but he honestly earned ...

There are many points of disagreement between the educated Jews of the Old World and the wild creatures of the United States. And I am very far from the idea that Diamond's nonsense can be taken seriously by scientists from Jerusalem. But even they sometimes stoop almost to the level of Mr. Diamond, if only when they seriously analyze Jewish thought as the most important source of the Reformation: "The critical approach to religion and to the Bible, which arose in the circles of Spanish exiles, played a very important role in the development of Jewish thought. , although in the 17th century its influence both among Jews and Christians was very limited" [39, p. 394].

And besides, they come across such, for example, masterpieces:

"All modern states value their Jewish scientists according to their merits; the decline of German science in Hitler's Germany after the expulsion of the Jews taught them a good lesson. If in the Middle Ages and during the era of developing capitalism, tolerance towards Jews was due to their indispensable contribution to the field of money transactions and financial administration, then after the Second World War their position is largely a consequence of their exceptional

success in the field of science" [39, p. 755].

It is precisely due to their either natural or bred genius "... the Jews have become a kind of social stratum, which has considerable weight in modern society" [39, p. 755].

It is interesting how Israeli scientists would react if someone in Germany wrote: "In the 18th-15th centuries, the Germans were the main urban population in Poland, Lithuania, and the Baltic states. They turned into a kind of social stratum, which enjoyed considerable weight. No, I'm even scared to think what a screech and howl would have risen! What monstrous sins would be accused of saying something like this (and with much more grounds than the authors of the above passage)! And if someone were to compose... it doesn't matter who - a Persian, a Frenchman, a German or a Russian something in the spirit of Mr. Diamond, if he reduced the whole history of mankind to the history of his people... qualified colleagues would consider it their duty to disown their brother and even make a public apology.

94

But even the most cultured Jews do not at all consider that they "blush for fools." Even if they understand that it is nonsense written, they still do not blush. Why?

DIAGNOSIS

Every pagan faith is good for this: it does not in the least deny that the other faiths are as good as itself. The pagan acts rudely, cruelly - also because such is his faith. There is a record of a conversation between a Protestant missionary and a Negro leader from southern Africa.

Do you understand what is good, my son?

- Of course I understand! Good is when I steal other people's cows and steal other people's wives!

But what is evil then?

- And this is when my cows are stolen.

A pagan really lives by such rules, and in order to change, he must first cease to be a pagan. If Haman had hanged the sons of Mordecai, then even Mordecai himself would not have aroused moral protest. The most common thing is grief for the vanquished, that's all. Every tribe does just that.

, But such a sad thing happened to the Jews ... Judaism - in the forms in which it took shape during the Babylonian captivity - includes features of the world religion, the one about which Martin Buber spoke briefly and clearly: "It is impossible

to wish for another what you do not wish for yourself! Everything else is interpretation. ..". It is no coincidence that Christianity recognized the laws attributed to Moses. As one of the Popes put it: "We pray and honor the Law, for it was given to your fathers through Moses. But we condemn your religion and your distorted understanding of the Law."

Neither Buddhists, nor Confucians, nor Taoists, nor Mithraists, nor Zoroastrians, nor Muslims will refuse the Ten Commandments. Any world religion recognizes the morality that Moses brought to the Jews.

God, revered in Judaism, created not only the pastures of Abraham, and even not only Canaan, but the whole world, all heaven and earth. All earthly creatures and all people were created by Him, and we should be grateful to Him for being. As muezzins sing, calling Muslims to prayer: "Your power has no limit, and Your mercy has no end."

And therefore, too, Judaism is a universal religion. She is trying to comprehend not a piece of the Earth, like any paganism, but the whole visible and invisible world. The entire Universe in which man lives. Judaism of the "old biblical" people was still attached to

95

one small piece of the earth. The Judaism of the "new biblical" people is not tied to any specific geographical point. This religion can be practiced anywhere on the globe, as well as anywhere in space.

But Judaism has developed as a world religion and at the same time as a purely tribal one. Jews are chosen by God. This is a group of tribes, then a small people who have entered into a personal, tribal agreement with God. This pact is not concluded with all of humanity, but with a very small part of it. It is not very clear whether we all have any relation to this treaty at all and whether, from the point of view of Judaism, we have immortal souls. Do the Laws of Moses matter to us and do you and I (for 99.9% of humanity) have an afterlife, Judgment, heaven and hell. Because God said to Abraham: "To your offspring I give this land, from the River of Egypt to the great river, the river Euphrates: the Kenites, the Kenites, the Kedmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Gergesses and the Jebusites" (Genesis. Chapter 15 18-21) [53, p. 14].

Earlier, God told Adam and Eve: "Fill the earth with yourselves and subdue it, and have dominion over the fish of the sea and over the birds of the air, and over every living thing that moves on the earth" (Genesis, Chapter 1. 28) [53, p. 2].

And to the tribes descended from Noah: "Let them fear =..`= . all the beasts of the earth hunt you, and all the birds of the air, everything that lives on the earth, and all the fish of the sea; in your hands gives n:: (Genesis. Chapter 9. 2) [53, p. 8].
2 NOT

Now, in the same way, he gives the descendants of Abraham into power. .

of people. The Bible (chapter 10 of the Book of Genesis) lists in detail the "generation of the sons of Noah." Abraham is only one of many of these descendants, but it is he and only he who concludes an agreement with God and God promises only to him: "I will make your offspring like the sand of the earth; if anyone can number the sand of the earth, then your offspring will be numbered. Get up, walk on this land in longitude and in its breadth: for I will give it to you "(Genesis. Chapter 12. 16-17) [53, p. 12].

It turns out that God gives people the power of animals and fish, and the descendants of Abraham in the same power - and people. After all, all the "tribes of the earth" known to the ancient Jews are listed in the same context as the animals and birds. It is a fact.

From very many texts of the Bible it directly follows that all nations are given to the Jews to meet their needs. straight or braid
vein - but it flows out.

The very chosenness of God in Judaism is very peculiar: it is chosenness according to the genetic principle. Born of a Jewess - you are the chosen one, whatever your personal qualities. Not born - not chosen. Scum, drunken drunkard, scoundrel, kill

96 3*

tsu - some Yasha Sverdlov or Miney Gubelman, like some executioner who did a good job in the cellars of the Cheka - God chose them for Himself.

But Vladimir Ivanovich Vernadsky, Nikolai Mikhailovich Amosov, Lev Nikolayevich Tolstoy, or any other most intelligent, most righteous, most worthy person was not elected. Well, God does not want to know him, and that's all! He was given to the Jews as food, only to those in general and is interesting.

At the very beginning of the church schism in the West, Protestants believed that God chooses first one person, then another for salvation. Such a lucky person can be recognized, among other things, and by luck in business: if a person is rich, at least provided, it means that the Lord has chosen him to save his soul. Such chosenness did not depend in any way either on personal qualities, or on merit, or on a person's behavior. God's chosen ones were chosen simply because it is God's will - the purest water of God's arbitrariness.

But even this ugly teaching is child's play compared to Judaism. Because Judaism is internally split, it contains two moralities at the same time: the morality of the world religion - but for its own people, for the people chosen by God. And the morality of a pagan is for everyone else. For 99.9% of people.

„^: I was a pagan who stole cows and wives from the enemy - it was good. If

T

-?. A". They drowned women and cows. - Evil was happening. But the pagan did not expect that which would be treated differently and paid him with another coin. So

re „ arranged by him, the pagan, the world is like the King in the play by Evge-.
Ziya Schwartz: "People crush each other, cut their brothers, se-

'They are strangling... In a word, everyday, everyday LIFE is going on'.

And the Jews not only live by themselves according to two laws at once: one for themselves, another for all mankind. They sincerely expect that everyone else will recognize their exclusivity and treat them not according to pagan laws, but according to the laws of world religion - as brothers. But they themselves are not ready to be brothers.

A very curious observation: in all historical books written by Jews, even in very good books, the wildest inaccuracies are allowed as soon as it comes to the history of other peoples. Well, it's not interesting to talk about Mr. Diamond somehow. Everything is clear with him. But yu Alexander Yanov, Vissarion Belinsky suddenly becomes the leader of the Slavophiles, yu S.M. Dubnov Jews raise from the ashes Polish cities destroyed by the Tatars (near which the Tatars did not even appear Lis ...).

This negligence ranges from simple, not fundamental inaccuracies to the wildest mistakes, for which an eighth-grader may well be given a "deuce". For Belinsky the Slavophile, they would have easily put it. Why?!

4 Evrsi, which were not, book 1 97

There is only one way I can explain it, a rather unhappy one: because the Jews don't give a damn about the history of other peoples. And at all on all, except themselves, beloved. If it were otherwise, it is always possible to investigate the "other" ... within such and such limits. Inaccuracies arise because for researchers all this is unimportant. Here are three hairs growing on the beard of King Solomon, or only two ... Oh! This is the most important question! And this is how the French economy was arranged, what classes the German society was divided into... What's the difference?! What do Germany and France, and both of them taken together, mean in comparison with the hairs on the beard. ..or another place of King Solomon?!

The famous Russian philosopher Vladimir Solovyov spoke of the no less famous Pushkin's "Prophet" in this way: "The direct calling of all Jewish prophets did not apply to people in general, but to the Jewish people, and their universalism was not abstract and biased, but represented a living overgrowth of the national religious idea, its real expansion into the world religious idea, and the national "I" of Israel remained the living center to the end. God in the Bible never commanded his prophets to bypass the seas and lands, but, on the contrary, proclaimed through them that all nations would come to Israel on their own.

lu" [40, p. 63].

And he concluded: "The Prophet" is a poem not at all biblical in spirit, it poses the problems of spiritual quests of our time."

JUDAIC CIVILIZATION

"Civilization is a collection of people standing between the people and humanity" – such a definition of civilization was given by the American scientist Janch. Civilization stands on a "religious-cultural foundation". One of the "world" religions forms the culture of some vast region. The dogmas, ideas and requirements of this religion form the attitude towards the world of all who live in this territory.

There is Muslim and Christian civilization, Buddhist and Confucian (Far Eastern). Since there is a body of people professing Judaism, one should conclude that there is a Judaic civilization as well. Belonging to it is not determined by blood. We have already seen and will see many more times how people of different tribes and peoples accept Judaism. And they perform giyur, join communities and begin to worship Yahweh by entire states. All these people, regardless of the method of treatment, are affected by a very specific propaganda, demands are made on them,

98

4-2

as if coming from the mouth of the Creator. And the psychology of these people is changing in accordance with the religious and cultural foundation of the Judaic civilization.

INFECTED

Does the above mean that only the Jews are full of conviction in their own exclusivity? Not at all. There are not so few people in the world who quite sincerely consider the Jews to be the lights of the world. Any psychiatrist will tell you that insanity is very easily induced. It is necessary to run into a room where calm, mentally sober people are sitting, run in to a distraught creature reeking of urine, howl and dance, and these sober people (Jews and goyim alike) inevitably have an underlying desire to howl a little and tap dance themselves.

Well, don't howl loudly, don't dance with might and main, but so ... With everything, howl a little through your teeth, stamp your feet in time with the frenzied, involuntarily attracting the attention of the madman's jumps.

Psychiatrists sometimes joke that "these cases are also contagious", and in some ways they are probably right. The same applies to the sphere of crazy ideas, crazy ideas "... a nation that declared itself a people chosen by God and almost convinced the world of this [4, p. 17].

Almost convinced? I would say this: I convinced some representatives of this world. Here at least: "People of Israel! Light of the world! You especially forgive me. The ashes of the babies killed during the pogroms torment my conscience. Forgive me, most gifted, most brilliant people of all peoples" [41, p. 360]. Actually, the word "conviction" is hardly applicable to Sergei Mikhailovich Trufanov, monastic father Iliodor. He visited the ranks of the most inveterate Black Hundreds and "builders of a new society", tried to make a career with the help of Rasputin and arranged an ugly fight with him, even wanted to kill him. He was a Christian monk, and a sorcerer, and a pagan, and a "fiery ate

languor."

Nevertheless, Iliodor began by becoming the worst anti-Semite and vilifying the Jews in such a way that it was simply embarrassing. And they catch and eat children, and fly on a broomstick, and mix blood into matzah, and crop failures from them ... In a word - horror!

Father Iliodor, who slightly forgot both the Sermon on the Mount and many other sayings of the Savior, told a lot about all these horrors, and willingly, mostly orally, but it happened - and in writing.

At a certain stage of his biography, when the country was already captured by LI ... let's put it this way: the internationalists captured it, that's where

4*99

It turned out that the most aggressive anti-Semitism of Father Iliodor was not at all a deep moral conviction, but simply a way to make a career in politics. It just smelled of fried food, and the reformed father Iliodor Trufanov decided that he, too, needed to become an ardent internationalist ... and began to recite texts like the above.

Although, perhaps, it is not only a matter of political prostitution. Perhaps we are dealing with a sincere "reforging" of a man who is convinced that the Jews outplayed him in political games, and if so, then they are smarter and more worthy, "the lights of the world, the most brilliant people." Or we are present at the next intriguing turn of an inveterate political prostitute, and nothing more. s

If the second assumption is correct, then I will note with pleasure: Trufanov's career ended here - both ecclesiastical and secular - any.

But already in our time, and certainly without any outward appearance. of coercion, a certain M.A. Knyazev writes in an annotation to his book:

"The number 7 at all times, historians of different peoples considered

magical, mysterious, miraculous. In addition to this number, two more - 4 and 11 - found their expression in the manifestations of the properties of the material world both in microstructures and in the Big Cosmos...

... World Zionism, as a part of modern history, is currently an active factor in evolution ...

The present work is devoted to the study of this phenomenon from the point of view of the general trend of the evolutionary process" [42, p. 4].

The level of argumentation is as follows: the author believes that "there are four blood types, and four human races" [42, p. 57], from which far-reaching conclusions are drawn.

The book is replete with pearls like "Rutherford looked at the sky and built the planetary system of the atom" [42, p. ancestry?).

All this would allow Knyazev to take an honorable place in the "Library of the Russian Anti-Semite", if not for one, but very important circumstance: he wholeheartedly considers the Jews to be the lights of the world, and everything connected with the Jews (Knyazev stubbornly calls all this one word "Zionism") he considers the general road of cosmic evolution. To the bright heights of the cosmic mind leads us, according to Knyazev, "a phenomenon that is at least 3500 years old, namely this time. I would take the history of Zionism" [42, p. 9].

100

Indeed, "I am far from considering this not quite normal Brahmin as a typical representative of the Hindu historical school." But Knyazev is also a phenomenon, albeit not very numerous: a goy who desperately believes in Jewish exclusivity and natural chosenness. He believed and already, as he knows how, he is trying to convince the reader of this. Hear you! Is there really nothing that can be done for them? Although yes! Circumcision in Judaism. The rite called giyur. Circumcise before it's too late, Knyazev, and you'll be saved!

But in general, of course, peoples are not particularly happy when faced with an exclusivity complex. Infected mainly those who have the appropriate predisposition.

Chapter 14

In someone else's eye...

The cause of anti-Semitism is to be found in

the Jews themselves.

Solomon Lurie,
professor at St. Petersburg University

Anti-Semitism is a psychological problem. Its source is not in reality, but in the brain of the anti-Semite. ... This, no doubt, is a deviation from the mental norm.

| ,Mr. M. Daiymont,

about the academic degrees and
merits of which I do not know anything

The world of traditional societies, the world of Old Europe can be considered as much as one likes a lost ideal, a bright paradise from which modern humanity has been expelled. For some English and Scots, the Middle Ages became the ideal: for Walter Scott, a century later for Chesterton.

For a resident of the end of the 19th and beginning of the 20th century, tortured by difficulties, sometimes the 17th and the 18th century become such a bright time. Then everything was simpler, more pleasant, more understandable. .. as it seems through the darkness of time, somehow everything is healthier and more optimistic.

The reality is very far from the search for the lost paradise behind. That is, all this was, of course: strong married couples, to whom a strict upbringing (and lack of imagination, and fear ...) did not even allow them to think about pleasures on the side. Good-natured rural priests who have not lost their mental health, even

101

having passed the bursa "sung" by Pomyalovsky. Wise conversations on professorial Saturdays; so cozy and smart that it's just right to be that just a kilometer or three from the talking professors they are tying another victim to a pole on Sennaya Square, about which Nekrasov wrote. Undoubtedly, in the historical past of mankind there are many very, very good things.

But on the other hand... I have already written about the Assyrians, who covered the walls of captured fortresses with the skins of their slain enemies. When in the II century BC. Mark Porcius Cato advised the peasants to expel an aged slave from the house, this caused indignation among many Romans - contemporaries of Mark Portia. But after all, Cato just took a step forward in Roman laws and customs! The Romans did not expel an aging or weakened slave, but cast him out - when he could no longer walk. They were thrown onto a special island at the mouth of the Tiber, at its confluence with the Mediterranean Sea. He gets out of this island, littered with human corpses in varying degrees of decay, and gets freedom. What were the chances of a slave - think about it for yourself.

_And everything that I write is not at all extreme, and I do not write at all in order to tickle the nerves of the reader. Relation to foreign

a lemnik, as an animal or an alien monster that needs to be exterminated as soon as possible, is as much a part of the history of mankind as the gentle babble of the newlyweds, and the wise conversations of the patriarchs, and the reasonable labors of happy and powerful husbands of mature years, surrounded by hordes of children (from different wives, to the triumph of Christian morality).

The fact of the matter is that it is useless to look for a people who have never "offended", but simply put, who have never slaughtered other peoples. There are no such peoples and cannot be, no matter how bitter it is to hear it. And when people talk to me about the historical wine Russians, the Germans, or another imperial nation, I am inclined to immediately agree... but also to add to my interlocutor: "let's now talk about the historical guilt of other peoples in front of them, okay?" And I emphasize once again: just as there is no sinful person in the world, so there is no people on Earth that is not burdened with historical guilt.

Another question is that in the modern world peoples do not at all strive to continue confrontation. Rather, they seek to draw a thick line under all the problems that separated them, to apologize for that part of the historical guilt that rests on them as well. The new ideas of community living in the 20th and 20th centuries require a rethinking of this part of the common past.

A little-known fact in Russia: in 1962, the bishops of Poland addressed the Catholics of Germany with the words: "We forgive you and 'we ourselves ask for forgiveness'." What is forgiveness for? After all, there were no more terrible extermination camps in the world than in Poland. Auschwitz

102

Majdanek, Treblinka... These Polish words have become symbols, and yet they were far from exterminating not only Jews. This is stated in the words "forgive you."

But there was also a "cleansing" of the Germans of Szczecin and the regions adjacent to them, the western regions of Poland. That Stalin deliberately provoked a bloody massacre, wanted to tie the Poles with blood, according to the old criminal law, so that there would be no innocent ones, is a fact. That after the German occupation, the Poles did not particularly favor the Germans and could well want cruel reprisals for them; that many of them had very, very good reasons for personal revenge is also a fact. But the fact of the matter is that the Poles did not want to be guilty already in 1962, when the events of the war were still quite fresh in their memory. They did not like the memory that they dragged the Germans out of their houses, killed them, beat them, robbed them of their property, kicked someone to the border, and someone to the hastily dug ditches.

And the Poles, continuing to remember very well that the Germans were guilty before them, at the same time asked for forgiveness for their collective guilt. For those interested: the German priests answered, the dialogue took place, and Polish-German relations changed beyond recognition.

A more well-known fact: the Germans are fully settled

co-French relations, and on the same basis - each side was able to admit its guilt in all previous conflicts.

An even more famous fact: Spain officially apologized for terror, the Inquisition, for the expulsion of Jews in the distant 15th century.

The only thing one could wish for was that there should be as many such mutual apologies as possible. Luckily, this is where it all goes. Unfortunately, there is one exception to this rule. That is, I do not presume to judge the tribes of Papua New Guinea or Central Africa. Maybe there are a lot of these exceptions. But in Europe it is only one.

That is, when it comes to "forgive you," Jews can still participate. Although, in fairness, and in the "forgive" part, their words most likely look like "we remind you."

"As for Kunyaev's words that "the Jewish question is sick and dangerous," then militant anti-Semites have done and are doing it, whose existence has always been and now is really dangerous for any society, because this is a sign of its degeneration, and they themselves they are indeed seriously ill, because it is difficult to cure such a dangerous disease as racial hatred and anti-Semitism" [43, p. 29].

It always makes me happy when a Jew acquires the notorious "nobility of intonation." It's probably even a bit of an exaggeration.

103

great joy, - the hysterical woman's cries about "We are all scoops!" got me very much! and so on, published by relatives of leaky toilet bowls. In the words of Mr. Etinger there is both depth and nobility of intonation. These words are simply pleasant to read, whether you agree with them or not.

But this is a great example of how persistent the "one-sided game" is. And here's another example for you: a huge article by Lazar Fleishman devoted to the analysis of the collection - F. Dostoevsky. "The Jewish Question". M.: "Vityaz", 1998. (This book, if the reader remembers, appears in the Library of the Russian Anti-Semite.)

Mr. Fleishman mainly argues with the position of a certain A. Melsky, the author of the article "At the Sources of Great Hatred" with a characteristic subtitle - "Is anti-Semitism a sign of unculturedness."

Melsky, of course, proves that anti-Semitism is just a sign of high culture, a vast mind, an excellent education and other intellectual virtues. Using quotes from the Old Testament, he argues that "Judaism is a religion of hatred and revenge." Some of the quotes and truths sound intimidating. Take, for example, the psalm cited by Fleishman: "Daughter of Babylon! Ravager! Blessed is who

will reward you for what you have done to us! Blessed is he who will take and smash your babies against a stone!" [44, p. 28].

But then Lazar Fleishman cites the words of S. Lurie (the very one whose opinion on anti-Semitism I put in the epigraph to the entire book) that the desire for revenge is "a completely normal and healthy reaction among people with a healthy national feeling", and that calls to revenge began to be heard in Jewish literature after the pogroms in Alexandria, in Edes, after the persecution organized by powerful rulers.

"Is national egoism inherent only in Jews, and not in all peoples of the world? Perhaps the Orthodox people of Russia are an exception?" [44, p. 29]. Again, I will note the nobility of intonation, which is not very characteristic of Jewish thought in general, and especially of the Hasidic magazine Lechaim. It was even said: "I know that the Russian people are kind and good, no worse than any other" [44, p. 32].

Thank you, Lazarus, you patted me on the shoulder wonderfully... Or did you pat me on the head? Or a furry back? You know better. It's hard not to respond with the same compliment to someone who "stroked" you, even if in a completely insulting form. So let's assume that the Jewish people are also no worse than others.

But still...

Still, I cannot forget: in your article you do not at all advocate the equality of Jews and other peoples. If the equality

104

I would immediately become your like-minded person. The trouble is that

what you are defending is not equality at all, not the right to this equality in

the eyes of other nations. You defend the idea of the superiority of the Jews over others, the idea of the exclusivity of the Jews.

"Jews, remembering and realizing their mission of being chosen"... [44, p. 29] - so you write, and it doesn't even occur to you that the "realization" of the "mission of being chosen" in itself is barbarism and savagery, not even in a figurative, but in the most direct sense of the word. Because the very idea of national selectivity and tribal superiority is an idea that was born in an era of savagery, flourished in an era of barbarism, and was thrown into the dustbin of history by civilized peoples.

Mr. Fleishman is convinced that if someone does not like the Jews, if someone does not like the Jews, it can only be for one single reason: because this person is most likely ignorant and stupid. "The study of anti-Semitic literature makes it possible to confirm the general law of anti-Semitism: "There was not, is not and cannot be an anti-Semitic work, the author of which did not dissemble, did not cunning and did not even lie or would not be ignorant in the history of peoples and religions" [44, With. thirty].

Or another option: this is a dishonest person who could not withstand competition with the Jews in intellectual or professional life, brought to light by one of the Jews because of his dirty deeds.

Voltaire wrote that the Jews are "nothing but an ignorant and barbarous people who from ancient times combine the dirtiest greed with the most disgusting superstition and the most irresistible hatred of all peoples among whom they are tolerant and at the expense of which they enrich themselves." And if so, the reason is immediately sought, and the most irreverent reason, in Voltaire's personal life. According to Mr. L. Fleishman, this reason is simple and purely personal: Voltaire lost a court intrigue to one of the Berlin Jewish bankers.

Here is a contemporary of Voltaire, Count Alfred de Vigny, who writes quite objectively: "This is an Eastern tribe, direct descendants of the patriarchs, full of all the ancient knowledge and harmonies that lead them to the pinnacle of success in business, literature and especially in the arts.. There are only a hundred thousand Israelis among thirty-six million Frenchmen, but they endlessly receive first prizes in lyceums. Fourteen of them won first place in the Normal School. I had to reduce the number of those who are allowed to participate in the competition ...".

"Is it not clear," comments Lazar Fleishman, "that in the conditions of Liberty, Equality, even without the Brotherhood, what became obvious was what Comte de Vigny wrote about. And after this obviousness, equality had to be taken away: "I had to reduce

105

the number of those who are allowed to participate in the competition", i.e. enter a percentage. and V.K. Plehve, Minister of Russia in 1902-1904, apparently taking into account the French experience, declared: "We can provide the blessings of higher education only to a limited number of Jews, since otherwise there will soon be no work left for Christians." That is why anti-Semites hate democracy so much because it presupposes equality of opportunity" [44, p. 31]. R

Let's "translate" what Mr. Fleishman said: the Jews are an exceptional people who simply cannot but occupy a privileged position. He can not occupy him only because of some intrigues, because of attempts to artificially limit his possibilities. It cannot be otherwise; Mr. Fleishman does not foresee any other possibility for the Jews. Only one: to be a privileged minority and carry some ridiculous "mission" to other peoples. Ridiculous? Yes, that's exactly what I said. Because any claim to bring certain truths to other peoples (which these peoples absolutely do not want to know) is both indecent, and stupid, and vile, and criminal. But first of all, it's funny.

Probably, for Mr. Fleishman, something else is also true: if the Jews are somewhere not a privileged minority, then this is the surest sign of anti-Semitism.

And, of course, a hint: they say that anti-Semitism, among other things, is determined, at least, aggravated by "psychic shifts".

I won't even argue, but for some reason Fleishman does not say a word about the fact that the exclusivity complex, the persistent thirst to belong to some kind of "genetically programmed" minority is caused by an inferiority complex, creative failures and, of course, "mental shifts". But such a conclusion is even more obvious.

In basic terms, of course, Mr. Diamond also agrees with Mr. Fleishman: "The reasoning of anti-Semites is similar to the reasoning of paranoids. The paranoid also seems to be being followed. He is unable to explain what is bothering him. And this only increases his anger. So he invents excuses for his anger. He chooses certain people or groups of people who allegedly "conspire" against him. His logic is impeccable. But since it is built on self-deception, his own conclusions never satisfy him. To convince himself of justice, he needs to "protect" himself from his "persecutors" by severely punishing them. The paranoid is able to reach such a rage that he can kill innocent people if he is not treated in time. But the Western world failed to stop the spread of paranoid anti-Semitism in their countries in time.

106

nah. As a result, social paranoia ended in an explosion of mass annihilation" [4, p. 413].

And another escapade from Lechaim.

"Mr. Melsky did not want, or rather, could not cite a single case of the murder of Christians or Muslims by Jews" [44, p. 24

It is possible that Mr. Melsky really finds it difficult to do this - I have not read his books and judge about it only by a huge article in Lechaim. But if so, I undertake to make up for the omission.

Let's not even talk about the many biblical stories of this kind: "And they put to the curse everything that was in the city, and husbands and wives, and young and old, and oxen, and sheep, and donkeys, they destroyed everything with the sword" (Book of Joshua Chapter 6. 21) [24, p. 239].`

Or here is an even more colorful place: "A. the people who were in it (in the Ammonite city of Rabbah. - A.B.), he brought out and put them under saws, under iron threshers, under iron axes, and threw them into the kilns. So he did with all the cities of the Ammonites" (2 Kings. Chapter 12. 31) [24, p. 343].

The technique, by the way, is completely Nazi - to kill as cheaply as possible, improvised means (here here - rural

household equipment) and burn. So if modern Israel has learned a lot from the theories of Dr. Goebbels, then there is an undoubted reverse process: the Lukhovnoe nourishment of Jews by the German Nazis. Don't believe? In the above passage, everything, in my opinion, is very clearly written.

I can imagine how Mr. Fleishman would have howled, what accusations would have rained down, then I would tell in the same detached way, in the biblical spirit: "Otto Skorzeny came with his SS men to the city of Krakow, and brought out all those who were there. Jews, and put them under machine guns, and the unfinished ones under bayonets and butts, and threw the corpses into special furnaces. And so did Hitler with all the cities and towns of the Jews. Such texts, when it comes to the extermination of the Jews, are absolutely impossible to arrange with biblical calm epic; they require hand-wringing and ritual howls. But the Jews - they can!

In these terrible fragments of the Old Testament, it is described how the Jews exterminated the Ammonites - they killed for that ... or rather, they killed because they were Ammonites. They pursued a policy of genocide and clearing the living space.

°
_ Well, let's move on to closer times. Let us assume that what was described in the Old Testament was long ago and untrue.

I will only clarify that the event that V.V. Shulgin calls "Mordokhaism" and the anniversary of which Jewish believers merrily celebrate every year on Purim, there were many

107

by your extermination of not pagans at all, but Zoroastrians - people who worshiped the one God, although not under the name of Yahweh.

About Christians? Please! Events in the small principality of Himyar in southern Arabia in 517-525. The Jews there exterminated Christians in many ways, including the burning of living people, who were herded into a Christian church and set on fire (does this remind you of anything, Mr. Fleishman?). In the end, the army of Christian Ethiopians defeated Himyar with the active help of the population - Christians and pagans. But as soon as the news of this reached Byzantium, in the city of Scythopolis, the Jews attacked the Christians, and a good half of the city burned down during the pogrom.

In the spring of 529, the Jews, along with the pagans, killed Christians in Samaria, Syria, and Palestine. At the same time, the Jews chopped the priests to pieces alive, destroyed the priests' vestments, icons and relics, and the parishioners who tried to escape in the temples were burned along with the churches.

Anything more modern? During the pogroms of 1899-1905, more than once or twice, Jewish militants broke into the quarters where Christians lived and massacred them. For example, in the city of Gomel in 1903, where Jews during a Russian pogrom slaughtered either five or seven Christians. People were beaten and killed because... or rather, because they were Christians. Not yours.

The Orthodox pogrom in Odessa in 1905 makes a particularly strong impression. Babel enthusiastically describes how the Odessa criminals acted: "The Sloboda thugs then beat the Jews on Bolshaya Arnautskaya. Tartakovsky ran away from them and met a funeral procession with choristers on Sofia Coy. He asked:

— Who are they burying with the choristers?

Passers-by replied that they were burying Tartakovsky. This process reached the Sofia cemetery. Then ours took out a machine gun from the coffin and began to pour on the suburban thugs" [45, p. 156].

Everything is almost correct, and I would also note: the evil Russian rioters allowed the funeral procession to leave. Interestingly, in a similar situation, the Jews would release the Orthodox? To be honest, I'm not sure...

Only the respected Issac ben Emmanuel did say a little bit inaccurately: the machine gun fired not at the "Sloboda thugs", but at the civilians of Odessa. Oddly enough, in this city, in addition to aristocrats, people of the highest race, all sorts of goyim lived there, uncircumcised Orthodox riff-raff. Not all of them had anything to do with the pogrom. The city lived on as it had always lived, and a machine gun from a coffin fired at the crowd leaving the shops. So who was the thug here - in the place of Isaac ben Emmanuel, I would hold my tongue.

Well, I seem to have given examples of the extermination of Christians by Jews.

108

And Mr. Fleishman's ignorance of how and when he

they killed Muslims ... Here you can only spread your arms. Raise

problem, I will ask only one question: is Mr.

Fleishman such a geographical name: Deir Yassin? Unknown? Then I'll have to clarify the question.

Deir Yassin is an Arab settlement in Palestine, on April 9, 1948, completely massacred by a detachment of Jewish terrorists from the Irgun organization. The head of the detachment was Menahem Begin, the future president of Israel. The entire population was killed - 253 people, while pregnant women had their stomachs cut open, babies had their heads smashed against fences and walls of houses.

Now do you know what Deir Yassin is, Mr. Fleishman? And do you know why this geographical name has become a gloomy symbol - to the same extent as Babi Yar, Auschwitz or Katyn? That is, you, of course, can remember only Babi Yar and not want to remember Deir Yassin, but this is another matter, a matter of your personal preferences.

More examples? Mr. Fleishman, I assure you, I can give many examples! And all these will be examples of how the Jews

hundred, Jews exterminated Muslims or Christians. If you, Mr. Fleishman, do not deign to know them - and most likely, you simply do not want to know, then this is your problem. Facts do not change because someone, you see, does not want to hear about them.

The reader has the right to ask: why did I cling to the creation of Lazar Fleishman? What, is it the only one of its kind? If! But you see, I can't deal with all the manifestations of incorrect, dishonest polemics when a Jew has a double account - one for the Jews, the other for everyone else? I took vivid examples of this phenomenon from the popular, large-circulation magazine Lechaim.

I think that I was able to show that Messrs. Fleishman and ETT Tinger expose the incorrect attitude of their opponents towards the Jews, and at first glance they are doing the right thing ("We blush for fools", gentlemen ... "We blush for fools", what to do ...). But only at first glance, because they assert no less unjust and no more meaningful attitude towards the Jews than their opponents. They treat facts just as incorrectly, just as godlessly misrepresent them, manipulate them, "forget", and do not take them into account.

REQUIRED RESERVATION

I'll say it again just in case. - I. far from the idea that these ideas are shared by all Jews. Still further from the thought that Jewry is

109

some unified system or a single organism, acting for centuries and millennia. The very assertion of this kind is to me a sign of intellectual ignorance and spiritual barbarism. In the life of any people there are different currents, and no representative of the people is obliged to accept any of these currents.

In the spiritual life of every people there is a stream in which this people declares

Xia exceptional and special

benny. There are always people who are not able to equally evaluate the crimes committed by their people against others and by others against their people. The trouble is that in Jewish thought

Menachem-Mendl Schneersohn,
the head of the Hasidim, this particular one is very strong

I jet. It
would be grossly unfair to say that all Jews are

they give with a complex of national greatness that they consider themselves
innocent victims of someone else's malice, that they are not able to notice other
peoples, their problems, sufferings and judgments. I have never ascribed anything like
this to all Jews.

I know many books written from completely different positions, and I know
many Jews who have nothing to do with the ideology of Jewish exceptionalism.

I know many Jews who treat the idea of exclusivity with some disgust, much like
Yekateri on Mikhailovna Pletneva treated the Parisian unfortunate monarchists.
"We blush for fools ...".

I know many Jews who, with the same squeamish movement, push back the
Lechaim magazine itself, absolutely any of its issues. Likewise, many Jews, to put it
mildly, do not approve of Hasidism very much. I know quite a few Jews for whom the
Lubavitcher Rebbe Menachem Mendel Schneersohn, who rose above the floor from his
own holiness, is not a spiritual guide and mentor, but simply a myth. And not a very
pleasant myth that does not decorate Jewry.

Yes Yes! The Hasidim may tell me that they are all "wrong" and even "not real"
Jews. What all Jews should respect

110

tzaddik, and those who do not honor are Jews "unworthy", "not genuine", and they do not
have the right to represent a great and ancient people. But after all, the Hasidic gentlemen
should also be aware: their ideas and opinions on any issue are not at all obligatory
either for me personally or for anyone else. This is some kind of group position, and if
you behave correctly, then you should speak not on behalf of the nation, but on behalf of
your like-minded people. That is, not on behalf of either 12, or even 15 million people, but
on behalf of a handful of lovers to read the same magazine. An attempt to broadcast
on behalf of all Jewry is a deliberate lie. Jewry in its entirety did not instruct anyone to speak
on its behalf, and even the government of Israel has the right to speak only on behalf
of its citizens - those five million Jews who wanted to become citizens of this
country. So excuse me, but I will not divide the Jews into "right" and "wrong", "worthy"
and "unworthy". In full accordance with the principle of democracy, to which Herr
Fleischmann appeals, I leave to the Jew the right to be what he wants. I can
answer, however, in a slightly different tone: sorry, but I'm just a miserable goy. My
mother is not noble

a Jewess, but an insignificant half-Slav, half-German, and I am not at all a genius from birth. Where can I, the wretched one, rise to the shining peaks of tribal Jewish spirituality! To the moral greatness of Mordochai, the radiant ocean of Ezra's tribal wisdom, to the highest culture of a nomad who herds sheep around the Dead Sea and shits where he sat down. So understand your spirituality yourself, gentlemen of the Jews. Including figure out which of you is a "real" Jew and which is a fake. My business, the business of a simple European intellectual, is to do science, and not to yell along with this or that crowd. I have to collect, analyze and systematize facts. And so I tell you - not all Jews share the beliefs of the Hasidim, not all of them read Lechaim. And wow, of course, not all Jews share the idea of their exclusivity. I would even say that such mythology is completely uncharacteristic of the best representatives of the Jewish people. In no nation do its best representatives share the scum ideas of the lower classes and criminal elements.

PSYCHOTYPE OF "GENIUS FROM BIRTH"

All the more so, of course, I admit that any nation has a myth of national exclusivity. If this is important, then, of course, I admit that this myth is also among the Russians,

111

and among the Germans, and among the Scots ... in general, among any people who consider themselves civilized. But among the Jews, this myth is exceptionally, abnormally strong and holds a special place in the conceptions of the world of the majority of Jews. What would seem barbaric in the spiritual life of almost any other people is almost normal among the Jews. What among other peoples is connected for the most part with the mentality of the lumpen and culturally backward sections of the population, among the Jews is very often shared by the very highbrow intellectuals themselves.

This myth is based on three pillars: |

1. The idea of being chosen by God on a genetic, biological basis.
2. The idea of the incredible antiquity of the Jewish people and that all Jews throughout all times, from the legendary Abraham, and in all lands from Morocco to China, are one people.
3. The idea of the uniqueness, the exclusivity of everything that happens to the Jews throughout the "four thousand years of history."

The myth is supported by the idea that Jews, endowed with exceptional virtues and talents, are innocent victims of the enmity of others. This enmity is irrational

is absurd and mainly reflects the inferiority complex of the goyim, who, under equal conditions, will still not be able to compete with the Jews. But this enmity has existed throughout the history of the Jewish people, and not a single Jew can be delivered from it in any way. |

German classical philosophy reflected on the "Zap tt Tod" - "standing before death" of a person. Mortal man faces the realization of his finiteness, and this is the most powerful challenge for his intellect, spirituality, will, ability to control himself. |

This trend in the spiritual life of the Jews can be called a kind of "standing in front of a hostile world."

ÿActually, what do Jewish boys and girls who learn from Israeli textbooks learn about themselves? Yes, they will find out! That they are representatives of a people unique in antiquity, exceptionally spiritual and intelligent. Entire chapters in these textbooks are devoted to manifestations of anti-Semitism: "Incitement of hatred among the Jews" [39, p. 180-181], "Violence as a form of enmity towards Jews" [16, p. 132-136].

But none of them says a word about the national arrogance of the Jews. The most shameful episode of a mass divorce from foreign wives is said extremely briefly, as one of the parts of the oath to keep the Torah, and among other things, "no more mixing with other peoples" [39, p. 111].

112

I wonder what the Israeli press and the same Lechaim magazine would say if the Russians swore a mass oath to ... well, for example, Mokoshi or another tribal deity. An oath "not to mingle any more with other peoples"? And if the Russians would take and send foreign wives, including Jews, to their homes? That would have been howling and screaming, hand washing and accusations of anti-Semitism... Moreover, Jews all over the world would have howled and danced, not somehow. In relation to them - the Jews know this firmly - it is impossible to act in this way.

And if the Jews have committed filth towards the goyim - everything is in order! A positive example on which teenagers are taught how they should live in this world.

Even the quotes are chosen in a specific way. Where the words of Strabo are cited, it is attributed to him: they say, there is no place in the world "where there would be no Jewish community." Although Strabo wrote in a slightly different way - about the emergence of the Jews as an ethnic group, but the community, apparently, did not interest him at all. And the place, which is usually translated as follows: "this tribe has become dominant everywhere", is generally released [39, p. 177].

Indeed, well, why embarrass the peace of mind of children ?! If someone had an unenthusiastic attitude towards the Jews, it was only for one reason: "Everyone knew that the Jews did not worship the local gods and avoided taking part in the ceremonies.

festivals and festivals in honor of these gods. Mutual alienation was aggravated by the fact that Jews refused to eat at the table of non-Jews because of the laws of kashrut" [39, p. 178-179].

Despite this, "among the non-Jews there were many people who were interested in Jewish culture, thousands of them converted to Judaism. But the majority of local residents showed enmity towards the Jews, sometimes not turning into open hatred [39, p. 179]. For some reason, these bad people "took away donations for the Jerusalem temple, then ordered them to appear on Saturday in court or in an institution."

In addition, anti-Semites, although they are, in fact, people of little culture and who are mentally ill, for some reason wrote "books that incited hatred for Jews", which "were distributed for centuries in Alexandria and in other cities, in many countries. nah. Of course, after reading them, people began to hate the Jews, even if they had never met them in their lives" [39, p. 181]. In Alexandria, it is true, it was difficult to "never meet" Jews—they made up from 40% to half of the total population...

And then - more: "Christians made the entire Jewish people responsible for the crucifixion of Jesus, and moreover, Tali believed that this guilt lies with all Jews until the end of time" [16, p. 27].

This position is both false in fact and simply unfair. Even in ancient times, not all Christians thought so, and

113

moreover, not all Christians think so now. But the principle of collective responsibility is strictly adhered to: "religious passions were kindled by fanatical monks, and crowds of people went from settlement to settlement, broke into the synagogues, destroyed and burned them" [16, p. 36].

Some textbook statements seem to be written by Mr. Diamond: "By the end of the 15th century there were almost no Jews left in Western Europe. They lived in the countries of Western Europe for about one and a half thousand years, contributed to the development of its trade, made a great contribution to cultural and social life, but everywhere they remained hated strangers. At the end of the Middle Ages, due to the growth of religious tension and the strengthening of the urban class, the kings of various countries decided that the need for Jews had disappeared. And one by one they began to drive them out of their possessions" [16, p. 153].

Such texts can form only one idea of the Jews: as people who are superior in every respect to those around them, and at the same time as unfortunate victims who are constantly directed by the aggression of the "others."

What type of human consciousness can be formed in this way? In my opinion, only one is the psychotype of a person who suffers from both delusions of grandeur and an inferiority complex.

No matter how biting Messrs. Diamond and Fleischmann speak about paranoid anti-Semites, but all the facts I have collected indicate the opposite. The paranoid thinking is more likely to be shown by the Jews... some of them. And it is a pity that it is this part of them that writes, edits and publishes textbooks.

What a young Jew should feel in himself and know about himself can be conveyed, perhaps, by the following set of theses:

the Jews are the most ancient, the most brilliant, the wisest and most remarkable people of the world (in the spirit of Iliodor: "The Light of the World");

all Jews since the time of Abraham and throughout the entire globe are one people; therefore, everything committed by each of them in any era and at any point on the Earth, for each other Jew, is an act of a tribesman;

the Jews are genetically, if you will, racially superior to all other peoples; they are like that because they were born like that;

Jews have made almost all the discoveries on which modern civilization rests. It is not very clear how things stand with the invention of fire and articulate speech by the Jews, whether the Jews were the first to make stone tools - but the alphabet, civil society, fair trial, capitalism and even the bell on the town hall were invented by the Jews;

114

Jews are behind all the turning points in the history of mankind. The Renaissance, the Reformation, capitalism are all their work;

in the modern world, Jews are not only a people, but also a social position. Without Jews there is no science, art, culture of all mankind;

Throughout their history, the Jews have been surrounded by the malice and hatred of those around them. Their talents are not recognized, their merits are denied. As soon as the urgent need for Jews disappears, they are immediately disposed of;

Jews are constantly accused of some heinous crimes. Of course, they are in principle innocent of any such thing;

the whole history of the Jews is the history of pogroms, the most cruel reprisals of rights, exiles, injustice, sadism towards them;

this happens because all the surrounding peoples constantly envy the Jews, but they themselves are incapable of doing the same;

It is very easy to recognize an anti-Semite - this is anyone who does not admire the Jews, does not learn from them everything in the world and does not recognize them as a special, exceptional and outstanding people.

If we make an insane, completely paranoid assumption - that all this corresponds to reality ... Then even in this case it would be possible to educate only one thing - the same paranoid thinking that we have repeatedly mentioned. The thinking of a person who is aware of himself as unquestioned perfection, who comes to narcissism in narcissism and self-adoration. In his eyes, he is a kind of aristocrat on the scale of the planet Earth, and an aristocrat both by birth, and by personal qualities, and by mind, and by his knowledge. A Jew genetically, by birth, is not equal to people of any other nation.

And who at the same time is aware of himself being persecuted - and a smart, good, honest person, who is pursued by a pack of wild, disgusting, stupid and, moreover, envious types. His home, his city, his country is a besieged fortress. He will be humiliated, beaten or killed as soon as they have such

opportunity.

And one more thing... And what, in your opinion, should people think and feel, among which people with this type of consciousness live? People who are so convinced of their superiority that they don't even try to hide it. Their sacred texts, their sayings, their behavior show very clearly that they consider everyone except themselves to be either local fauna, or, at best, dirty savages.

Moreover, if the French and the British considered the inhabitants of Africa and South America to be savages, then the natives there had a chance:

115

to civilize themselves, to become as intelligent Christians as their masters.

The goyim don't have that chance. Only the children of Jewish women can be geniuses from birth and giants of the spirit. All of us (99.9% of the world's population), as we were born as two-legged beasts, will die.

Probably, in such a situation, there can be only two responses:

1. Rational reaction. That is, an attempt to understand the situation and understand that the claims of the Jews are absurd, and the behavior is deeply incorrect.

Showing and proving these provisions is elementary, simple - it is enough to analyze the relevant texts, from the Old Testament to articles written six months ago. But it is worth uttering at least one meaningful word, even if you try to speak about it aloud, and then there is not an articulate speech, but a hysterical woman's squeal: "Anti-Semite-and-zm !!! The anti-Semites are coming!!!"

We drink from the springs of V.V. Shulgin, so unloved un-

part of the Jews: "So: what do we not like about them? Frankly speaking, what we disliked most about them was the way they treated it, i.e. because we didn't like them. We can say that they were completely insane in this matter. And that's why it was absolutely impossible to talk to them about it. S. Litovtsev, instead of shamanic incantations, which usually met the articulate speech of even a completely prudent anti-Semite, finally spoke in human language - not mischievously and not barking" [30, p. 7]. .

S. Litovtsev spoke in normal human language already in exile, when both he and Shulgin were equally forced to flee their own homeland. The honest truth is that it is almost impossible for most Jews to discuss their own problems on a rational level. They are brilliant - and that's it! They are the best of all - and even if you crack! And if you doubt it, you are the most dirty anti-Semite.

2. The second way of psychological defense is to "reverse" the behavior of the Jews, to copy it, that is, to accuse the Jews of exactly what they accuse the whole world of. That is, actually copy their behavior, as in a mirror.

This path really leads to mutual pogroms, and here, as in the old Persian story with Mordochai and Aman, who will outstrip whom. Only now, who should be considered "bad" then, and who should be considered "good" - the one who managed to hit first? Or feel sorry for the player? | | |

And since madness is quite easily induced, some of the goyim begin to treat the Jews in much the same way as they treat

116

to yourself. And that's when amazing stories are born about Masons - the builders of the Jerusalem temple, about "one and a half millennia of the Jewish conspiracy", about matzah dipped in human blood, and so on.

Jews, listening to this nonsense, just seethe with indignation. But why?! After all, anti-Semites do not at all deny their exclusivity. They only give this exclusivity a different meaning... Not the kind that the Jews would like to give it, but that's another matter. Do they recognize exclusivity? Recognize! How else do they recognize it! Who else but the Jews is capable of secretly ruling the world? Who is able to lie low for one and a half or two thousand years, slowly accumulating strength and gaining financial resources for a breakthrough to world domination? Who else could seize power in Russia, destroy it, desecrate it, oh in the Kremlin, doom the Russian people to extinction? Well, something.

In the case of Knyazev, everything is somewhat different: here the goy in praising the Jews takes on even greater scope than they do in self-praise and self-admiration. With him, Zionism from a nationalist political trend is placed on a par with the main events of evolution. .. Well, what can I say?! We are goyim, that's for sure, goyim are, but that's a strange thing! Even in insanity, it happens that we turn out to be a mass

headquarters of the people chosen by God, brilliant from the birth of the people.

THE MIRROR OF OOMIKI AMATERASU, OR ANOTHER FOLKhistory

I have no doubt that some readers will condemn me severely; moreover, they will be condemned not for anything, but for a lack of philanthropy. Do Jews have the right to think differently about their history? Can they reject all sorts of different data of any science there and still believe in what they want? They got bored here: some excavations, brittle texts brown from antiquity, extracted from storages ... Why all this ?! It is so convenient, so exciting and fun to believe in Bible stories! This can even be slightly combined with the data of modern science ...

I will try to explain why I consider the dominance of myths in the mind to be a simply dangerous phenomenon. Including historical myths.

Does a person have the right to consider himself ... whoever he wants and what he wants? It has. Of course, he has the right. Sometimes his self-identification is somewhat ironic: for example, if a merchant declares himself a natural nobleman, or the grandson of the village blacksmith Tsa spreads rumors that his real father is a duke.

But if a man really insists that he is Napoleon Bonaparte, that he is wearing a three-cornered hat and a gray marching

117

a frock coat, if he demands to immediately provide him with Josephine and an heir, for some reason those around him begin to worry and, it happens, lock him up in a special institution, for some reason begin to treat him. They proceed from the fact that a person who considers himself Napoleon cannot take care of himself, and besides, he may well be dangerous to others.

In the same way, peoples can declare themselves not to be what they really are. While all this is not very at odds with reality - well, let yourself. People laugh at the eternal disputes between England and France in the 17th, 18th, and even 20th centuries because of scientific and cultural superiority. But for now, they are just trying to figure out who was the first to shout on the battlefield of Fontenoy: "Gentlemen, yes! Shoot first!" (whether the Frenchman showed nobility, or the Englishman), until then no one is particularly worried. Well, I really want the grandson of the village blacksmith to be illegal, but the duke. And let it be in your own imagination, as long as there is no harm in it. We can even call him "Your Excellency" if he really wants to.

But in the first half of the 20th century, the Germans declared themselves not an ordinary European people, but Aryans, direct and glorious descendants of the ancient Germans. Funny? And it's funny too - to the same extent that a person who declares himself a head of cheese or a crystal decanter is ridiculous. But it soon became clear

that madness is very dangerous. If you like, Hitler's Germany has become a model example of such madness. Krasnoyarsk scientist N.S. Pechurkin compared Russia with the collective Christ crucified for the sins of all mankind [46, p. 61]. And as a reminder - this is not a good thing to do! Germany is another "collective Christ", by whose example it should be clear to everyone how dangerous it is to be carried away by certain kinds of ideas.

History irrefutably testifies: it is dangerous to invent reality, it always ends badly. And what is this reality? This is something that exists objectively, regardless of our desire. You can consider yourself a Napoleon or a decanter - your business ... But the facts show that you are not a decanter or a Napoleon at all, but Petya Ivanov.

Science is looking for only one thing - this very objective truth. Objective - that is, not dependent on someone's opinion, mindset, desire. Scientists are not angels, but their goal is to find what is comprehensible by rational means and what is provable. If such a truth can be found, it is useless to argue with it. That is, you can, of course, deny that the earth is spherical, that bodies are attracted to each other ... But is there any special meaning in this?

For that matter, the conclusions of the natural sciences can also be challenged. Few people know that now in Britain, essentially

118

no Flat Earth Society. The members of this society (if I am not mistaken, there are about forty of them) believe that the Earth, of course, is not at all round, but flat. That it is round was invented by evil scientists to spite ordinary people, and governments are fooling ordinary people for their own reasons. But in any case, the doctrine of the sphericity of the Earth is a great evil! The Society meets regularly, reads out reports, keeps minutes of meetings... But what? Its members are law-abiding, the Society does not violate any rules, does not cause obvious harm ... And every free citizen of Britain has the right to believe in something or not to believe.

The history of the Flat Earth Society is an example of a relatively harmless organization. True, I don't particularly envy the children of its members, because it was not easy for them to go to school. Nor do I envy those close to those who, year after year, put themselves in an idiotic position... But, after all, the whim of a handful of people about a flat Earth is a comparatively innocent whim. No one gets sick from it, except for the gentlemen themselves, the inventors of KOV.

As for historical myths, they are incomparably more dangerous, because they directly affect the area of collective interests. National interests, public, group. I will drink again from the springs of Professor Alaev, who tells about the bike that went around among the Hindu landowners: if an agrarian reform is carried out, the peasants will simply stop working and die of hunger. The landlords, it turns out, are the only way to create at least some incentive for the loafers-muzhiks.

"Do you think my peasants began to live better? They have stopped working altogether and are simply starving." |

The grumbling of the old zamindar did not arouse sympathy" [23, p. 110].

The grumbling of any parasite that justifies its parasitism in any way does not arouse sympathy. But here's an example of how an adult person invents a myth for himself, and this myth allows him to do obvious injustice, "blank to not notice" the unrighteousness of his own wealth. But here's an example for you, when people are talking nonsense, because it's more profitable and more convenient for them.

If history is a science, then it is necessary in history. strive to know the truth. What is the use of inventing a story if it can be known. Of course, knowledge of history does not exempt from clash of opinions, from disputes and personal predilections. Take, for example, such a question as Russia's belonging to a particular civilization. For some, Russia is a natural European country, cut off from Europe by the crooked sabers of the Mongols. For others, it is a special Orthodox civilization. For the third - something generally special and exceptional, unprecedented. in the world history

119

iii. For the fourth, they are part of a special Eurasian civilization, and the Mongols are our friends, comrades and brothers. For fifth, Russia is the first non-European country that has undergone modernization and gradually turned into a European one.

Each group of amateurs has been proving its own for almost two hundred years, since the time of Westernizers and Slavophiles, and things are still there. In the sense that we still have not found out unambiguously who we are; The variety of opinions has only increased in these two hundred years. And we are by no means the only ones; almost all known peoples argue about themselves in the same way. The Jews seem to have started first. When did they have the first religious parties ... although, perhaps, the Akkadians and Sumerians were the first ... However, this is a separate topic.

Such "showdowns" can be treated as disputes between family members about whether they come from a village blacksmith or whether the duke really made them a great-grandfather. Or they are "of the merchants." And in general, Ivanov's ancestor was Russian, or in fact he was a converted Jew. They argue - and for God's sake! Indeed, in these disputes they do no harm either to themselves or to others.

Now, if the members of this family agree that they are crystal decanters... Here things are already not good! Because the logic of the behavior of such a "crystal decanter" cannot be calculated, and what it will do is unknown. Suddenly you say hello to him, go up to him, and he decides that you are going to break him, the crystal?! He decides to take his own measures - he will crack you with an ax just in case. And what? There were examples both in private life and in the life of entire nations.

Such fear arises if Russians do not declare themselves to be Eurasianists or Orthodox fundamentalists, but come up with some fantastic origin for themselves. There are examples of this kind, there are quite a few of them.

Recently, Ukrainians have also declared themselves "true Aryans", and there are even voices that the "Vedas" were written on the island of Khortytsya [50].

I cite these examples to show that it is not only the Jews who compose fairy tales about themselves. The difference is that if the Russian people revere Demin and Petukhov, then for the most part they are not fond of their nonsense. And in school textbooks, these opinions are not reflected in any way. There is no assertion in them that the Russian people have existed for 15 thousand years and that he and only he created the values of civilization, being attacked along the way by other ethnic groups - dirty envious people.

But teaching Russian history with the help of each of them is quite possible. I mean, it's technically possible. In order for Petukhov to take the place of Lenin in school textbooks, little is needed, a mere trifle - for the majority of the people to believe the names

120

but in these tales, she would have realized herself as "Rus" from the dwellings of mammoths and would have begun to build a state of "Indo-European Rus", spreading from Spain to North America. That's all.

The behavior of the people, if they accept such nonsense by a majority of votes, acquires the features of some unpredictability - as in the case of a person who declared himself Napoleon or a head of cheese. And experience suggests, moreover, sooner or later there will be aggression ...

Because they begin to invent a story if some kind of prejudice has already formed. If some myth has already begun to live, and the rational arguments of science destroy it, make the invention of the ancestors not so colorful and bright.

For example, if the archeology of the Hindu subcontinent does not confirm the figure "eight thousand years" in any way, but I really want all this to happen! And eight thousand years, and eternal, unchanging Hinduism... If you want, so be it. Instead of the data of science, the people accept another historical myth - and it doesn't really matter whether it is created by a "not quite normal Brahmin" with the insanely burning eyes of a fanatic or a decently dressed person in a business office, so to speak, going towards the consumer.

Historical myths appear where people do not want to think rationally. And that the sleep of reason breeds monsters - this has long been known.

In Japan, until 1945, even in school textbooks they taught not history, but mythology. That is, they called it history, but ...

Do you know how the universe came into being? No! Laplace has nothing to do with it, Copernicus and Schmidt too. That's not what they taught in Japan! It turns out that once upon a time, the god Izanami wandered around either the earth's axis, or a mountain sticking out of the water ... Which one - betrayed
does not remember.

The god got angry that everything around was cold, wet and boring, hit the water and fog with a spear. From the drops of sea water that fell from the spear of the god Izanami, the Japanese islands were formed. And from the foam and mud that fell from his spear, all other lands were formed. There was a lot of foam and mud, of course... Suspiciously a lot, much more than clean water... But there are much more unclean people who have not concluded an agreement with Yahweh than there are Jews. And the Holy Land is really a tiny piece of land, much smaller than the Japanese islands.

In the Japanese islands, according to the Japanese "textbooks of the history of Riya", the descendants of the gods Izanami and Izanagi began to rule. The first Emperor Jimmu, who ruled 660 years before the birth of Christ, received his regalia personally from the supreme goddess of the Japanese Kogo pantheon, Omikami Amaterasu. The goddess gave her grandson a sword, a jasper necklace and a mirror. These three shrines visited

121

hands of the goddess and the first emperor, were kept in a special vault and were considered authentic, "the same". The Japanese mixed with the imperial dynasty, and now they are all of divine origin, relatives of Izanami and Iza

naked.

When one of the professors at the University of Tokyo in the mid-1930s questioned the authenticity of one of the relics, a jasper necklace, he was nearly eaten alive, reproached in the press for a long time and left to teach only after long apologies and "confessions of his mistake." At the same time, note that the venerable professor did not doubt the veracity of the tale about Izanagi and Amaterasu, nor did he doubt the reality of handing the relics to Jimmu personally from the hands of the goddess. He doubted only the authenticity of one of the three relics... And even then - he would not have taken off his head!

Yes! Another conclusion was drawn from the myth: over the thousands of years of life on the Japanese islands, all Japanese were reborn among themselves, including those with the imperial surname. And from this it follows that a drop of the blood of the gods flows in the blood of every Japanese, including the grandmother of the first Japanese emperor, Omikami Amaterasu.

Let me remind you once again: all this nonsense about the origin of Japan and the power of emperors was taught in schools, studied from history textbooks. For ignorance of the material they put deuces, and for disbelief in the myth they chopped off their heads, and not at all in the figurative sense of the word.

We have already seen what exactly is taught in the schools of Israel. But all ideas about the "biblical people", the natural and brilliant creator of the entire modern civilization, in any case, are nothing but mythology. Sometimes funny... at least

funny as long as your children do not try to present it as the ultimate truth. Sometimes ignorant and stupid, like Diamond. Sometimes disgustingly aggressive, like Pogorelsky's.

Perhaps the reader can understand what I do not understand at all: in what way is the story of Omikami Amaterasu and Jimma better or worse than the story of Abraham and Jacob, wandering on the road from Egypt, or other mythology? And why is the divine blood of the Japanese better or worse than the divine choice of the Jews? Then show it to me! The author is ready to give up his words at any moment, but first explain what the difference is all the same?!

Historical myths are necessary for those who do not want to awaken the sleep of their minds, who are quite satisfied with the monsters generated by their own imagination. The experience of mankind testifies: historical myths: are usually useful to those who have planned something evil. After all, monsters are absolutely not needed to do good deeds.

122

NATIONAL HERO ZMEY
GORNYNYCH

To put it in the language of the bureaucracy, "there is a counter proposal": why not create an ancient Russian history in the spirit of the Jewish one? After all, the teaching of Jewish history according to the first books of the Bible has the most excellent analogy: the teaching of Russian history with the help of epics. And what?! Why is it possible for "them" and "we" not?! The Book of Veles is even better than the Book of Genesis, because it was written by a person who thinks modern, and therefore more logical. In the Book of Veles, everything is interconnected much smarter, more subtly motivated, more twisted.

I can imagine what would start all over the world, and most of all in Israel, what the magazines "22" and "Time and Us" would write if Russian history was taught in Russia something like this: they say, our national hero Ilya Muromets went, broke the reptile-Zhidovina, and we should do the same. And whoever didn't like him, Ilyusha took those by the legs, and somehow he would slam into the enemy army! As he waved - the street, and waved - the alley. Doesn't it happen?! How to say... According to N. Nosov, the creator of Dunno, this does not happen in life, but in a fairy-tale city everything happens. In epics, too, anything can happen, and the pictures look especially epic when "ours" begin to destroy "theirs". Now Ilya Muromets will do something in the enemy army of the streets, then Samson will kill a thousand people with a donkey's jaw. And no matter what "they" yelled in "theirs" magazines, it wouldn't take long for them to yell, because we are already on our way. |

So everything is in order, you give Russian history from the position of five thousand years of uninterrupted bab-yagovstvo and koschey-immortality. I do not like?! Ma-hungry! And then we will make streets for you. Baba's grandchildren

Yagi! Descendants of Koshchei! Behind me!

Yes, yes ... And what is this "blue sea", huh? Where did Ilya Muromets dip his boots or sandals there? To the Black Sea?! Who said?! It was the Indian Ocean. Why the Indian Ocean? Because I so want to, and because this is proved by references to the cries of our holy fools, that's why. I hope you understand that references to our saints cannot be disputed? Oh, don't you understand? Operational group, go!

Indeed, if the Israelis seriously refer to the Testament of Abraham, they say that the ancestor Abraham left them Canaan, and therefore they have the right (including the right to finally resolve the issue of the Palestinian Arabs). Then, in exactly the same logic, why not say: "Ilya's testament. Murom Tsa"? He bequeathed to us to wash our feet in the Indian Ocean and "wet" everyone who only gets along the way.

123

And by the way ... Why the Indian Ocean? Maybe Ilyusha swam in the Mediterranean Sea? So-so ... He caught the Zhidovi on the slopes of Mount Carmel, as I understand it, and the oak is on the island ... We still have to look for it, and I'm sure we will find it. The Israelis themselves will say. After all, what is Israel, and what is it against an army several times larger than its entire population? Yes, even with nuclear missiles? As soon as we sit down on the shores of the Mediterranean Sea, hang footcloths on olive trees, and insert the boilers into the anus first caught - they themselves will tell us where the oak of Koshchei the Deathless stood, where the stupa with the truly Russian Baba Yaga fluttered and which of them shot down the Serpent Gorynych!

And in general - stop talking like a smelly intelligentsia. Serpent Gorynych - on the standard! Banner up! Let's close our ranks closer, granddaughters, you are my Grandmother Ezhkins! Make way for the Gorynychev battalions! Make way for the pagan stormtroopers! We are going, slavery will not last long!.. |

PART II

IN THE WORLD OF
GENTLEMEN STEREOTYPES

... I haven't read Solzhenitsyn, but of course
I'm against it. From the
speeches of the Soviet

intellectuals of the 1970s

and post-Soviet Jews in 2001

Chapter 1

Stereotype of mutual assistance

There are many ideas and inventions in the world,

But it has never happened in history that
men give birth to children,

And the Jews did not argue with each other.

I. Huberman

The Americans did not come up with so many good things, but they did what they did; Americans have one very useful word - stereotype. A stereotype is a preconceived notion about something. Just the case when it is quite possible not to read Solzhenitsyn, but to know in advance that he is a vile anti-Soviet, a traitor, a slanderer, not "our" person and, in general, an emigrant. In the same way, the Southerner "knew for certain" that Negroes were lazy, gluttonous, and stupid, that they were incapable of learning to read and write, and that their highest happiness was to be the white man's slaves. In the same way, the German Nazi knew in advance and no doubt that the Jews are vile and cunning, avoid honest work and are very dangerous when they shoot from an ambush. Here come out for an honest soldier

125

whom they will never have the courage to fight in an open field ... But stop! Now we are talking about the Jews.

As for stereotypes, we can confidently say: the more important a nation is, the more important knowledge about it is for other peoples, the more stereotypes there are about it. It is worth gathering a company of three or four people, and a kind of expert on the Jewish question will immediately appear. They will show up and say as much nonsense as a whole crowd of politicians will not say. Just try to object! The "Jewish Specialist" knows his stuff! He sat down firmly, for a long time; he speaks clearly, loudly, confidently ... and, as a rule, half a meter away.

The most striking thing is not that there are national stereotypes, but rather that at least some of them and at least sometimes correspond to reality. The trouble is not that the stereotyped opinion is necessarily false... One can confidently say that any stereotyped opinion about the Jews turns out to be not exactly necessarily false. The trouble is rather that such an opinion always refers not to all Jews, but to some part of them, but this judgment, unfortunately, is stubbornly considered a typical property of all Jews in general, at all times and under all circumstances.

The most stubborn of these stereotypes, most likely, should be considered the stereotype of Jewish mutual assistance. Like, Jews always hold on to each other, they never sell each other to Christians. They act as a unit and always help each other.

friend.

UNDER THE POWER OF THE HELLENES

For the first time, this was said before Christ - just at the very time when there was still a "new biblical" Jewish people who spoke and wrote in Aramaic. It makes sense to listen to what exactly was said, but, of course, taking into account who and what exactly was said.

Manetho is often called "the first anti-Semite", and for good reason. True, Manetho bears very little resemblance to the image of the anti-Semite that both Mr. Diamond and the Lechaim magazine paint with such insistence: the image of an ignorant, vicious fool, an aggressive and close-minded pitiful creature who has lost his life and is now maliciously jealous of the prosperous Jews.

Because Manetho was an exceptionally learned, intelligent and talented person, and also very successful in life. The son of a Greek and an Egyptian priestess of high rank, Manetho became the high priest in Heliopolis and at the same time an employee of the famous Museum of Alexandria, and together with

126

topics of the Academy. Knowing both the Greek and Egyptian languages perfectly well, Manetho was a rare exception to the rule: most often such "crossbreeds" lose the heritage of both fathers and mothers, fall, if not to the bottom of life, then certainly to the bottom of culture. Manetho happily escaped the fate of becoming neither a Greek nor an Egyptian - he was just both a Greek and an Egyptian at the same time.

Manetho is still known as the author of a book written in Greek: The History of Egypt. It was he who first divided the history of Egypt into three kingdoms and thirty dynasties; his chronologists still use it today. Manetho is one of the historians whom posterity has not yet caught on a single inaccuracy.

So, do you imagine? This Manetho took and became an anti-Semite! Manetho recognized the legends of Sacred History as authentic, but at the same time wrote that the Jews were expelled from Egypt because they were ill with leprosy and posed a danger to others. That the crazy priest Moshe (Moses) brought them out of Egypt. He was also a leper, and that's why they expelled him from Egypt along with the Jews. Manetho believed that the Jews were unclean, wild, and that, in spite of the Egyptians, they sacrificed cows and bulls in the Jerusalem temple, because in Egypt they

the ditch was deified, and the bull Apis was worshipped.

There was a worse accusation: as far as I know, Manet von was the first to accuse the Jews of sacrificing people of other nations, squeezing their blood. "Every year they kidnap a Greek, fatten him for a whole year, then lead him into the forest, kill him, sacrifice his body with a burnt offering, according to their custom, and take an oath to hate the Greeks."

Manetho also wrote that the Jews are terribly greedy and achieve everything by acting as a group, supporting each other, and that all means are good for them to achieve their goal. They will seep everywhere, crawl through everywhere, and no, by honest methods.

As for the procession of lepers led by a mad priest, this is not very believable. But in some ways, Manet von was probably not so wrong. For example, in the fact that "they have penetrated into all countries of the world, and it is difficult to indicate a place in the world where this tribe would not make its way and become dominant" - this was already written by Strabo in his Geography. Another thing is that Jewish dominance can be attributed to various reasons, and to treat it differently. Judging by the intonation, Strabo is either neutrally indifferent to the phenomenon, simply studies it, and that's it, or even admires the talents of those who "sneaked their way into all the countries of the world" and became "dominant" there.

In this era, from the 3rd century BC, the Hellenes, and then the Romans from the Zdali world empires, and Jews who knew how to live in the diaspora, mostly urban population, began to occupy a prestigious position in the production of goods and in trade.

127

Even textbooks write that in 135 A.D. An embassy of the Roman Empire arrived in China. But here is a little-known fact: absolutely nothing is known about this embassy in the Roman Empire itself. No one sent him, not a single emperor and not a single one of his confidants even thought of establishing diplomatic relations with China. And the embassy just took it and sailed and asked for benefits for merchants - subjects of the Roman Empire. Benefits were given, and trade missions of Syrian merchants appeared in China, and then their small colonies in port trading cities. We do not know who headed the "embassy", but the names of some merchants who took advantage of its fruits are known. One "Syrian" was called Yehuda, the other - Abraham. Need comments?

Of course, if the government of the Roman Empire found out about the arbitrariness of the Syrian Jews, it would not have seemed small to them. In the end, the merchants arrogated to themselves the rights of diplomatic representation - no more, no less. |

But on the other hand, after all, the merchants did not cause any harm to the Roman Empire. No damage to its prestige, no material harm ... In material terms, they rather brought benefits to the empire - if, of course, the interests of the empire and its subjects are identified. After all, trading people in those days who

only did not offend - and the robbers, and even the legitimate authorities. To be called an embassy meant to acquire a "roof" in the face of the mighty Roman Empire, with which there were few hunters to get involved.

But Manetho lived three hundred years before the legendary embassy, and if he learned from someone to say nasty things about the Jews, then it was not from his father's relatives. Because from the very first stages of their acquaintance, the Hellenes spoke of the Jews with interest and obvious respect. Theophrastus, an older contemporary of Alexander the Great, a peer of his teacher Aristotle, called the Jews "a race of philosophers." Clearchus of Sol, a student of Aristotle, said that this is not a people, but a whole philosophical school.

A legend has survived that during the conquests of Alexander the Great in the East, the Jews at first did not want to violate the oath of allegiance to the Persians and refused to recognize the power of Alexander. But when Alexander the Great moved with his army to Egypt, a whole procession headed by the high priest Yadduah came out to meet him: accustomed to obey the conquerors, the Jews realized that you could not break the butt with a whip.

To their surprise, Alexander himself got off from his horse and bowed deeply to Yaddua. He explained this by the fact that while still in Macedonia a certain Oriental man appeared to him in a dream and predicted that the conquest of Asia would end in victory and glory for Alexander the Great. This vision, according to Alexander, was very similar

on Yaddua...
128 4'

If we take the legend seriously, it makes sense to assume: did they not tell Alexander about Jerusalem and its high priests? And about the whole "people of philosophers"? If so, is it any wonder that in his ambitious dreams something very

similar...

In any case, Alexander visited Jerusalem, even offered a sacrifice to the God of Israel and left Judah the same freedom and the same self-government that she had under the Persians.

Alexander himself died very early, at 34, and his empire was divided by his closest associates. Seleucus took Syria and Babylonia, Ptolemy took Egypt, Nearchus took only the fleet. From that moment on, Nearchus disappears from history, because the fleet left the Persian Gulf, no one knows where, and disappeared without a trace in the ocean. No one has ever seen a single ship, not a single sailor of this fleet. The disappearance of Nearchus' fleet is one of the greatest mysteries of history. |

Ptolemy, however, reigning in Egypt, first on the way from Babylon took many Jews with him to Egypt - up to a million people. And then he captured Judea itself and did not give up Seleucus. Do not think that something bad happened to the Jews in Egypt. Most likely, Ptolemy simply wanted to have more people from the "people of philosophers" and could not accept that only Seleucus would own them.

Ptolemy founded a dynasty in which his name became something like a title for a king. For the Egyptians, the Ptolemies were something like pharaohs ... after all, you never know what foreign dynasties were on the Egyptian throne.

Ptolemy [Lagi (304-283), the first king in this dynasty, continued to lead the Jews to himself in Egypt and gave them all the rights of citizenship. 2 out of 5 city blocks in Alexandria were inhabited by Jews. The Jews made up half the population of this city.

Since then, there have been many differences between the Jews who lived in the Seleucid Empire and the Egyptian Jews - subjects of the Ptolemies; even the reckoning was different, because in the Seleucid Empire they counted the time from the year of the accession of Seleucus - from 312 BC. And not all of them were citizens of the state.
THEM.

Ptolemy P Philadelphus (283-247) surrounded himself with poets, scientists and travelers. He created the famous Museum on which the greatest artistic and literary treasures of the whole world were collected. There were many Jews at his court, and the king liked to argue and talk with them about various subjects. The language barrier was very disturbing: as soon as the Hellenes or Egyptians managed to pin a Jew to the wall, he immediately quoted the Bible in Hebrew: "But we were not talking about that at all!".

5 Evrsi, which ns was, book 1 129

And then the king made an unexpected move: he wrote to the high priest of Lim, Eliazar, in Jerusalem, and asked him to send the most learned people. Eliazar fulfilled the king's request with pleasure, sent according to some data 70, according to others - even 72 scientists, equally knowledgeable in Greek and Hebrew.

Eliazar placed these scientists in a special building on the island of Foros, near Alexandria, on the island where the famous Foros lighthouse, the second wonder of the world, was located, 135 meters high. According to legend, Philadelphus ordered that each of the translators be kept in complete isolation, and then ordered that all translations of the Bible received into Greek be compared.

This story is told somewhat differently by Lev Nikolaevich Gumilyov: he believes that the tsar put guards on the translators and said that he would execute them all if their translations differed from each other. I have not heard of other versions of this story and, frankly, I do not particularly believe in it. Most likely, Lev Nikolaevich simply enjoyed thinking about how they frightened and tortured the Jews.

In any case, the translation of the Bible was made, all seventy copies turned out to be practically identical, and this translation went down in history as the Septuagint Bible—that is, the Bible of the Seventy Interpreters. And now the disputes of the Jews with the Egyptians and Greeks were no less fierce, but with greater knowledge of the subject.

The relationship of the Jewish community with the Ptolemies darkened

only for a moment under Ptolemy [At Philopator (221-205). This pharaoh defeated the Seleucid king Antiochus III the Great, and the Jews solemnly congratulated him (by the way, many Jews fought in the armies of the Ptolemies) ... The king wanted to visit Jerusalem, and the temple in Ieru Salime. Everything would be fine, but the king, despite the persuasion of the priests, the murmur of the people, tried to enter not only the aisles of the temple open to everyone, but also the holy of holies. According to legend, the tsar had only time to stand on the threshold - and immediately fell, he became ill. The king had to be carried out of the temple in his arms, and since then he has taken a dislike to the Jews. |

Philopator soon issued a decree according to which only those who observed Greek religious rites could enjoy civil rights. The Jews obviously could not worship her idols, and their position in the state was shaken. What to do! The Hellenistic powers were complex combinations of the Greek traditions of civil society and Eastern despotism. In the classical period of Greece, in Athens or in Boeotia in the] century BC. no one could take away the rights of citizenship from one who had not stained himself with a crime. Now the pharaoh of Greek origin with the Greek name Ptolemy could arbitrarily take away civil rights - and at once from an entire people. He wanted it - and took it away!

130

Amphitheater in Caesarea, built in honor of Emperor Augustus. Jews were among its spectators.

There is even evidence that Philopator did not limit himself to an attempt to deprive the Jews of their citizenship, but perpetrated even more cruel persecutions. Once he rounded up the Jews of Alexandria in the square and set wild elephants on them. According to legend, the crowd uttered such a cry of horror that the elephants were frightened, rushed back and crushed the guards and Egyptian spectators. Again, according to legend, Philopator repented after this story and did not persecute the Jews - he considered their deliverance from elephants a divine miracle and a sign.

Was he quite sane, Philopator? It is difficult to say, because the psyche of an unlimited ruler is always distorted - already because of his impunity.

The main thing was that there were no more troubles, and until the very end of independent Egypt, the legendary two quarters of Alexandria lived, a city within a city. Here a synagogue was built of such dimensions that the words of the priest could not be heard at the entrance; so that everyone knows when to proclaim "amen", a special al banner.

This was not enough for the Jews, and Ptolemy UG agreed to build a second temple in Egypt, similar to the one in Jerusalem. Such a temple was erected not just anywhere, but in Heliopolis (Manetho turned over, probably in his tomb) in 160 BC. This temple, a complete copy of the Jerusalem one, stood for more than two centuries, until the Jewish WAR.

In the III-I centuries BC. Jews assimilated into the bosom of Greek culture. Even without breaking with Judaism, they began to adopt Hellenic customs, even in the family they spoke Greek, called their children Greek names, and gradually became Hellenes completely or at least partially.

In this era, mosaics appear on the walls and floors of residential buildings in Jerusalem, and later such houses also appear in the Jewish quarters of other cities. Tomb of Shariya and the Heather family

5.131

Mosaic floor in Beth Alpha Synagogue. Scene of the sacrifice of Abraham

The Jerusalem cemetery with columns and abacus is very similar to the Greek tombs in the Northern Black Sea region or in the Middle East.

For this period, and then for Roman times, the decoration of synagogues is typical, although the image of living beings is a flagrant violation of the prohibitions of Judaism. But such synagogues with decorations, with frescoes on the themes of the Old Testament, are known in Asia Minor and Syria. The synagogue in Tunis has a mosaic floor and walls painted with floral ornaments intertwined with images of playing dolphins and birds in a completely Roman style. And an inscription in Latin: "Your servant, Julia, made this mosaic in the synagogue with her own money." It is not difficult to understand that Julia is a typical Roman name and certainly not Jewish.

In Hellenistic times, the layout of the synagogue also changed - it became composed of three segments, like ancient temples (previously there were only two segments). During excavations in Dura-Europos, archaeologists for a long time believed that they were excavating a Roman temple - such was the layout of the structure, there were so many mosaics on the walls. And it turned out - the synagogue ...

The stream of Hellenization so overwhelmed the Jews that Jews with the names Jason, Aristobulus or Medea appeared everywhere, an increasing percentage of people deviated from the laws of Moses, and the traditional life was mostly villagers, and even then not all.

It is interesting how the already almost modern scientist of Jewish origin Solomon Mikhailovich Dubnov assesses this phenomenon: "In the life of the ancient Hellenes, the indigenous inhabitants of Greece

132

5-4

\$14757%5701\$/0753401420551014+557% > 240+ +6454 < 7x < © <) @
ve ch t.

SAMETAZ, M. ANAKYR ST.
TEM MAMACHSAZAT
CHATA MARLEN MATEZN MR

And sch blowjob cho, Ch ch3, ©

, =<
—utsm uch
y a oz sab ON
OR NEE

ZAMEE
<.

„=“
———— m >

TTU TT

Painting in a synagogue in Tunisia. The inscription means: “Your servant, Julia, made this mosaic in the synagogue with her own money”

In addition to bad sides, there were also good ones, such as, for example, love for civil liberty, sciences, fine arts, but among the later Greeks, who inhabited Syria and Asia Minor during the Seleucids, these best qualities were very weak, and the worst, crude pagan beliefs, debauchery of morals, pursuit of pleasures, passion for luxury came out. Such inclinations were contrary to the spirit of Judaism. The laws of Moses ordered the Jews to lead a modest life, observe purity of morals, refrain from luxury, not pursue pleasures, serve the invisible one God, the creator of nature, and not idols depicting various forces of nature.

Childhood of Moshe (Prophet Moses). Part
of the colored frieze on the western wall of the synagogue at Dura Europos

133

Thus, the Jews, who imitated Greek customs, were renegades from their faith and nationality” [25, p. 229-230].

On this occasion, I am able to ask Solomon Mikhailovich only one perplexed question: what about the Jews who become scientists in the Russian Empire and write books in Russian? How are they not despicable renegades? No?

Just as Levitan, Pasternak, and Dubnov appeared in the Russian Empire, so did the Ptolemaic Egypt the Jewish philosophers—Aristobulus, Eupolemus, Ezekiel, Philo of Alexandria, and many, many others.

Interestingly, the phenomenon of Hellenization is equally assessed by the almost completely assimilated S.M. Dubnov and write an Israeli textbook [35]: in this textbook almost nothing is written about the Jews in Egypt, the Ptolemies. It is said only about the anti-Semite Manetho, but there is not a word about the second temple, and even more so about the Greek philosophers of Jewish origin; not even a single word about such famous people as Philo. Apparently, Philo is not among the "Hundred Famous Jews", and it is better to forget the second temple, like a bad dream. After all, the temple, "as you know," is only one, in Jerusalem, from where the Jews were expelled by the evil, disgusting Romans. On the ruins of "that same" temple, a believing Jew is obliged to shed tears at least once in his life about exile and suffering in the Diaspora. There is no and cannot be a second temple!

After all, it's true! If the young citizens of Israel will know about this temple in Alexandria, they will, what good, not so zealously rush to weep - both on the ruins of the temple, and on the rivers of Babylon and Siberia. Why would they, heretics, want to take and build a temple, if it is so necessary. Why howl like hyenas on the ruins of two thousand years ago, if you can build a temple in Alexandria ... as well as in Moscow, Los Angeles, Krasnoyarsk and Tokyo. No no! Due to the lack of study time and paper for textbooks about the second temple - no gu-gu!

Let us now return to Manetho, let's try to understand where his anger suddenly comes from ?! I can explain the behavior of Manetho in only one way: he stood on the positions not of the Hellenes, but of the Egyptians. After all, the Egyptian priests, the educated Egyptian nobility, were his first teachers, his social circle. And the top of the Egyptian society of the Jews, what to do, did not like. This elite believed that it was she who should stand at the throne of the Ptolemaic pharaohs. In Jews, this layer simply saw impudent upstarts and treated them badly and even aggressively. Hence, it seems, Manetho's assessment of "a people of lepers and madmen."

Manetho's anti-Semitism is completely different from the anti-Semitism that most Jews would like to see -

134

anti-Semitism of evil losers and half-educated. But the other side of this phenomenon is manifested in it: business interests and political passions are very clearly visible behind loud phrases, terrible accusations and far-reaching conclusions.

But this is where Manetho was clearly mistaken: in my opinion, there was no question of any unity of the Jews and of any mutual assistance. Moreover, it is difficult for me to imagine a people more divided and more prone to internal quarrels and squabbles than the Jews in Hellenistic times. Not only was it preserved, and even

the confrontation between the inhabitants of Judea and the Jews of the Diaspora escalated, disputes constantly arose about whether it was possible to build a second temple in Alexandria or whether the Jerusalem temple should remain the only one. To these passions were added passions for assimilation, and, of course, many factions arose, diverging as to the extent to which assimilation was permissible. And then he began to change himself: Judaism ...

JUDAISM IS A WORLD RELIGION

If the community of Jews, with the scope of some assimilation, survived, it was only for one reason: many Greeks and Egyptians began to accept Judaism. The rite of acceptance of Judaism by a foreigner is called conversion, and in those days it was very easy and simple. Judaism, on the other hand, was more complex than idolatry and carried a higher morality. In the end, both Yahweh and the prophets of Israel did not fight and did not sleep with strangers, like Zeus, did not start dubious deals, like Apollo and Pallas Athena.

The wisest Hercule Poirot, the brilliant detective born of the fantasy of Agatha Christie, is right, a thousand times right: "These gods and goddesses ... they looked like criminal personalities. Drunkenness, debauchery, incest, violence, robbery, murder and fraud - in a word, enough to keep criminal law in constant tension. No decent family life, no order and method. And even in crimes - no method, no order! [51, p. 398].

Even under the rule of Persia, the Jews argued whether Judaism should remain a tribal faith, the ideas and prohibitions of which concern only one small tribe, or whether Judaism should be carried to other peoples. Different prophets uttered such different opinions on this matter that it is just right to suspect: maybe they spoke on behalf of different gods?!

The prophet Jeremiah frightened the Jews with terrible punishments if they did not comply with the laws of Moses, and among other things, if they

Udut will continue to take foreign wives. However, about that

135

the same was said by the prophets Isaiah and Ossiah, with very slight variations. |

But the prophet Jonah was sent by God to preach not to the Jews, but to the Assyrians, in their main city of Nineveh. Already in the 20th century it seemed unbelievable to some scholars that the Jewish god Yahweh would send his prophet to preach to foreigners... and not just foreigners, but monstrously cruel, deadly. Therefore, scientists suggest: Jonah was sent to preach not to the Assyrians, but to the Jews who lived in Nineveh. Like, his sermons are addressed exclusively to those who have already converted to Judaism.

I cannot agree with this interpretation, because the "Book of the Prophet Jonah" says very clearly that he walks throughout the city, and not in some part of it, "Nineveh was a great city with God, three days of walking" (Jonah, Chapter 3.3.) [24, p. 832].

"And the Ninevites believed God: and declared a fast, and put on sackcloth from the largest of them to the smallest" (Jonah, Chapter 3.4.) [24, p. 832].

Even if the "Ninevites" for Jonah are exclusively Jews living in Nineveh. But it's impossible to say this about the Assyrian king, but "this word reached the king of Nineveh - Ion got up from his throne, and took off his royal vestment, and dressed in sackcloth, and sat on the ashes" (Jonah, Chapter 3.0.) [24, p. 832].

It turns out that Jonah still preached to Assyrian foreigners; I am stating a fact - throughout the "new biblical" era, from the Babylonian captivity, Judaism wavered between a tribal faith, which is addressed to only one single people, and a world religion, which is addressed to any person, son or daughter of any human tribe.

These two tendencies are always clearly manifested in Judaism, and now, in the Hellenistic era, Judaism began to really turn into a world religion. In the Roman Empire, with a total population of about 30-35 million people in the [II centuries A.D. up to a million goyim professed Judaism (remember, for example, the unknown Julia, who decorated the synagogue in Tunisia with mosaics).

'Three synagogues in Edessa. Why so many? Well, firstly, what would be enough for all the parishioners. And secondly, there were also some ideological differences... For example, foreigners were not allowed into one of these synagogues, but only Jews were allowed in, in the sense, only the children of Jewish women. According to the genetic principle, from which Goebbels, so revered in Israel, would shed a tear. Everyone who honored the law of Moses was allowed into another synagogue. And in the third, it was the Jews who were not allowed in - in the sense, the children of Jewish women. According to a not very readable, although quite understandable human principle: since they are like this with us, we will be the same with them!

The question involuntarily arises: why did Judaism never become a world religion? After all, at that time he was very active,

136

the sometimes feverish search for a world religion that could unite the inhabitants of the Roman Empire. Rome conquered many peoples and tribes. Rome was so powerful that it could defeat not only all enemies individually, but also any possible coalition of them. But Rome itself, and all the tribes conquered by it, each spiritually lived in its own pagan little world. This world itself arose in some small country, to satisfy the spiritual thirst of a small people, isolated from all the rest. This experience in itself was no longer suitable for life in a colossal empire, on vast expanses of the earth. What to do if the shepherds have long been climbing Mount Olympus in search of the missing goats and did not find any gods there. No Zeus, no Pallas Athena, no Hephaestus!

Only cold, snow, icy rocks, the ringing silence of the rarefied mountain air. When the entire Mediterranean Sea has been crossed a hundred times by merchant ships, and the forests have almost disappeared under the axes of woodcutters, it is difficult to convince people that Poseidon lives in the sea, and the dogs of the eternally young hunter Artemis rush in the forests. The earth has become too cramped, understandable, to be inhabited by centaurs, gods and nymphs. Many Romans and Greeks in the [] centuries AD. confessed that they did not believe in gods. Filled with people of different tribes, the world was empty without the divine.

And besides, after all, the gods of each nation did not create all the people at all, but only the people of "their" tribe. Zeus had nothing to do with either Egypt or Rai Ammon. He was a god only for the Hellenes, and only the Hellenes were his children.

When the diverse inhabitants of the Roman Empire began to accept the cults of the eastern gods and goddesses - Isis, Marduk, Ishtar, Osiris - the worshipers of each god acquired this general idea. The admirers of Isis and Osiris were counted in the millions in the Roman Empire, more than in Egypt. Ashtoret had more followers in Italy and Gaul than in Babylonia.

The Persian god Mithra was revered in the form of a solar disk and in the form of a bull. The sacred bull was killed over a pit covered with poles. Blood poured through the poles on the newcomers sitting in the pit, and they partook of the fresh, smoking blood of their god. And then they ate the flesh of the deity, showing the Sun themselves and pieces of sacrificial food. Mitra became the god of warriors, travelers, independent owners of land or small property in the city - the god of all who are doomed to a harsh male life outside of tribal and tribal support. There were also MILLIONS of Mithraists.

Among these "new religions" Judaism, at first glance, occupied a very modest place: it was very closely tied to the way of life and folk beliefs of the Persians. But even if he recruited a few converts, he had a very serious impact on the search for a new faith for everyone.

137

Against the background of these religions, Judaism won - it gave the same god that united everyone, and moreover, a god that was more exotic and more reliable. What other god confidently declared that he was not just the best god, but the only one?! Not the only one of its kind, but the only one in general, and what will he punish for worshipping other gods?! But none. Even Mithra didn't say anything of the sort. But Yahweh declared that he was the only one, and all other gods were not real. As a result, his worshipers broke away from the motley and violent pagan world, found themselves separated from the rest by one hand and united by the other.

Yahweh claimed that he created the whole world. It was possible to worship him anywhere on the Earth - in Dura-Europos, and in Tunisia. Moreover, worshipping him was an inexpensive and uncomplicated matter, and what required book teaching, mental effort - so people inclined to such activities were not at all times

few.

In addition, Judaism offered a new, universal morality. Not. kill... Don't steal... Don't sleep with someone else's wife... Don't lie... It's all so easy to add a little bit: don't kill anyone and never. Do not steal from people of any tribe. Don't lie in any language.

Judaism taught that people should honor God and keep the law; that God does not need sacrifices and self-torture, but it is necessary that people live according to other worldly rules and obey other moral laws than pagans.

And one more thing... Judaism taught that after the death of the body, the life of the soul continues, and that the fate of this soul directly depends on the behavior of a person during life. That life, eternal, to which the life of the body is only a threshold, depends on what laws you observed here while you lived. And how consistently followed.

So, here is the real price of talking about the unity of all Jews in Hellenistic and Roman times: a religious split into tribal Judaists and international Judaists, further exacerbated by assimilation.

But that's not all!

Folly and Cruelty of the Seleucids

From the very beginning of Hellenism, from 312, the Seleucids and Ptolemies disputed Judea with each other. Sometimes they behaved exactly like Babylonia and Egypt in exactly the same situation: for example, Seleucid agents incited the Jews to stop paying tribute to the Ptolemies, promising to come to the aid of the rebels. All these attempts met with little success as long as the Jews were loyal to the Ptolemies. But after the reign of Philopator, tra

138

who turned them into wild elephants, their loyalty diminished. And when Antiochus III the Great moved his troops, the Jews supplied food to his army, drove the Egyptian garrison out of Jerusalem and even joined the auxiliary troops. In 201, the Seleucids established themselves in Judea.

Under Antioch III, the Jews lived quite well - about the same as under the Ptolemies. But as soon as his youngest son, Antiochus GU Epiphanes, came to the throne, everything immediately changed dramatically. However, another thing is no less important - that "the inhabitants of Jerusalem were divided into parties" [7, p. 224].

One party was made up of the ill-fated "Hellenized". This party was headed not by anyone, but by the high priests of the Temple of Jeru of Salem with the names of Jason and Menelaus. No, no, I'm not kidding: the Jewish high priests were indeed called by these Hellenic names!

It is difficult for me to take seriously Dubnov's reasoning that the "Hellenized" did nothing but "indulge in luxury and idleness and more and more lost their modest Jewish customs" [25, p. 224] that they were "carried away by the cheerful way of life and free manners of the Greeks... and for this they often abandoned their folk customs" [25, p. 229].

In Hebrew, however, a kind of reminder of these times has been preserved: the Greek word "Epicurean" ("apikoros" in Hebrew pronunciation in Hebrew) has become a terrible curse.

However, until the very end of the life in Palestine of the "New Bible" people, the council of high priests was called the Greek word "Sanhedrin", which means "assembly" in the language of the Hellenes. Another borrowing, as you can see. Well, the Greek word "synagogue" is still used today. In Hebrew, after all, the "meeting house" is "bet-ha-kneset" [52, p. 400]. So it is quite possible to argue about the essence of borrowings from the Hellenic language by Jews.

But, by the way, even the "apikoros" is not proof that the "Hellenized" were very bad people. This proves only that the other party won, which treated everything related to Hellenic culture in this way (continuing to build synagogues after the model of Hellenic temples and calling them the Hellenic word).

I dare to suggest that in the Hellenic culture, the Jews could be attracted not only by visiting theaters or houses of hetairas ... Although, firstly, these are different things, and I am surprised by modern Jews who do not want to understand this. They themselves go to the theaters, and sometimes even work in them. And secondly, at least cut, in visiting the theater, and the hegers do not see a hopeless nightmare. For some reason, not only getters, but even such useful things as stadiums and even baths are severely condemned by modern

139

other Jewish historians. What evil emanated from them and why the Jew should in no case monitor the cleanliness and physical development of his own body, I am not able to understand. Moreover, people write about it, who long ago, not in the first generation, mastered this "Hellenic filth" - the use of hot water for washing.

But besides theaters and hetaeras, stadiums, bathhouses and other monstrous things, fundamentally alien to Judaism and concealing death for the Jew, Hellenism could offer a person such aspects as philosophy, a rational attitude towards the world, studies in the sciences and arts, an independent position of a citizen. , to which no one has the right to get into the soul, finding out what his opinion is about the wise words of the great prophet name, or to teach him to "correctly" sleep with his wife. And I am not sure that the worst part of the Jews went to the "Hellenized".

Another party, the Hasidim, that is, the "pure", defended the pure

that of their faith - of course, as they themselves understood it. Their slogans in relation to Hellenic culture were very reminiscent of the slogans of modern Muslim fundamentalists: no borrowing. In relation to the "Hellenized", their intentions were very reminiscent of Yasser Arafat of the 1970s and 1980s with his schizophrenic policy: "to cut and cut".

..It all started with the fact that Menelaus ingratiated himself with the king and sat his colleague, the Jewish high priest Jason. He went with tribute to the king Antiochus [At Epiphanes, and he managed to please him so much that the king appointed him high priest, and removed Jason. Along the way, Menelaus also stole several sacred vessels from the temple (probably, "to please the king" was not a cheap pleasure), and killed the priest who caught him. In general, a robber and a robber, not particularly suitable for the priests of even Marduk or Baal. But when the inhabitants of Jerusalem sent a delegation to King Antiochus to denounce Menelaus, Antiochus did not listen to them, but ordered him to be executed immediately.

In 169 BC. Antiochus [U Epiphanes went to fight with Egypt. There was a rumor that he was dead. The Jews in Jerusalem rebelled, and then - probably out of natural solidarity with each other and out of love for each other - they began to throw the supporters of Menelaus from the fortress walls. According to one data, "only" a hundred people threw themselves. Others say several thousand. They threw, as it should be in the Ancient East, whole families.

Menelaus himself sat out in a Syrian fortress on the territory of the city. Jason was on the side of the people and took part in the uprising. As is sometimes said, the rumors about the death of Antiochus PU Epifan were greatly exaggerated. The king arrived in Jerusalem, crushed the uprising. Several thousand people were sold into slavery, the number of those killed is not mentioned.

140

If the king had limited himself to restoring order, everything could have ended peacefully. But Antiochus GU Epiphanes decided to forcibly assimilate the Jews. He forbade the practice of Judaism and ordered, under pain of death, to worship pagan gods and offer sacrifices to them.

Everywhere in Judea, statues of Hellenic gods began to be erected, altars for sacrificing animals that were unclean according to Judaism. In the Jerusalem temple they put a statue of Zeus and on

chali in front of her services according to a pagan rite. It was forbidden to mark the Sabbath, religious holidays, to gather in synagogues. All over the country snitches scurried about and military parties roamed to check the execution of the laws and force the Jews to comply with them.

The "Hellenized" could probably condemn cruelty and extremes, but in principle they had nothing against it. They made sacrifices to pagan gods, ate the meat of unclean animals, and rapidly completed their journey to becoming Elli.

us.

The Hasidans, on the other hand, left the country, sought hospitality from neighboring tribes, or hid in deserts, gorges, and forests. At night, they penetrated into cities and villages, supported the faithful to Judaism, inspired the people.

Preserved. many stories about people who are ready to die, but at any cost to remain faithful to the faith. Elder Eliazar was persuaded by the Syrians to eat the meat of a sacrificial animal, but the elder died under torture, refusing to violate the prohibition of Yahweh.

The mother and her seven sons, whose names have not come down to us, were kept in prison for refusing to renounce Judaism. They were beaten with whips and sticks in front of each other, but to no avail. The king himself appeared to them and demanded that they eat the pork.

"We would rather hang ourselves than break the law of our ancestors!" exclaimed the eldest of the sons.

The enraged king ordered to tear out his tongue, cut off his arms and legs and throw him into a cauldron of boiling water in front of his mother and brothers. When everyone was killed, except for the last, the youngest, the king said to his mother:

"Persuade this son to obey me and thus save his life!"

The mother turned to her son and said:

- Do not be afraid of this villain and die voluntarily, as your brothers died, for God and our faith!

. The boy, of course, was executed, and his mother soon followed him.

There is too much epic, fabulous in this story - from the number of sons and from the strict sequence with which

141

Tokyo Antioch [Epiphanes moves from older to younger, to the frank theatricality of all replicas (the creators of this text could define themselves as they please, they could experience ritual hatred of any force for Greek culture, but they were probably familiar with Greek theater).

It is important that such scenes, albeit less solemn and instructive, nevertheless took place - and served as an example for the Jews. And an example of courage, and an example of everything that will happen to them if they do not fight. It was not from a good life that the Jews changed the nickname Epifan, that is, the Magnificent, into Epiman, that is, Mad, Mad. The uprising became more and more inevitable, and it finally happened.

The legend connects the events that began in the mountain town of Modein near Jerusalem with the priest Matatiah from the clan

Hasmoneev and his five sons. When a detachment of warriors entered the town and the inhabitants were herded into the square in order to force them to offer sacrifice to the pagan gods, only one apostate was found. But as soon as he was about to make an unholy sacrifice, the old man Matatia rushed at him and plunged a knife into the heart of the "traitor". Well! Such are they, the leaders of the people, they are always people who know better than we do what we need and how we should act. This is so with the Jews, and not only.

Then the people, under the leadership of Matatiah and his sons, rushed at the Syrians and quickly killed them. From this almost spontaneous performance, a real guerrilla war began, and, of course, the people's leader Matatia led it, and after his death, his son Judas Maccabeus (Hammer) stood at the head of the rebels.

For more than twenty years, from 167 to 140 BC, there were wars of liberation that brought to power a dynasty called both the Hasmoneans and the Maccabees. It was not only a war against the Syrians, but also against the "Hellenized". To the unfortunate fellow tribesmen who dared to think differently from what the Hasidim wanted from them, the rebels returned everything that the pagan Hellenes managed to do to them.

Of course, the heroic Jews accomplished many new glorious deeds. For example, one of Matathia's sons, Eliazar, killed a war elephant with a sword in 164 BC. during the battle near the city of Bet-Zura. The elephant fell on the hero and crushed him. I do not advise the reader to be too gullible: the length of the sword does not allow to stab an elephant - the blade is too short and simply cannot reach the vital organs. If a spear were mentioned in the story, it would make sense to talk about something else... Although it is not so easy to approach a war elephant with a spear - after all, a trained elephant does not move in a straight line at all, it constantly rushes from side to side. Well, all right, the son of Matatia was unusually strong and swift to the same extent, the elephant simply did not have time to escape from him. But cutting an elephant with a sword... It reminds

142

the story by which J. Durrell took revenge on an obnoxious local hunter: he told how his grandmother was attacked by a rabid dromedary, and she strangled the dromedary with her bare hands.

Although, of course, a "true Aryan" can do anything, this has long been known, and there are no obstacles that the Bolsheviks would not overcome. Listen! Maybe Eliazar strangled that repulsive elephant? Or tied his trunk in a knot, and he suffocated? That's what they would say...

But most importantly, many examples of the most remarkable Jewish bonding and mutual support have come down to us from that time. Here is one of them: the Syrian king Antiochus Sitting told the son-in-law of the Jewish prince Simon, Ptolemy, to kill his father-in-law and take his throne himself. Ptolemy lured his relatives to his fortress Dock, near Jericho, supposedly for a feast. There Simon and his sons were killed, and Ptolemy kept his mother-in-law in captivity as a hostage. The prudent Ptolemy, clearly fit to be an Eastern ruler no worse than Artaxerxes or Mordecai,

sent assassins to Simon's eldest son, Johanan Hyrcanus, but he was warned, and he escaped in time.

Jochanan was also fit to be an eastern lord and several times approached with a strong army to the castle of Doku, where Ptolemy hid. And Ptolemy every time brought his mother-in-law and mother Johanan to the fortress wall and promised to kill her if Johanan behaved out of line. In the end, Ptolemy, left without help by the Syrians, fled from Judea, but still slaughtered his mother-in-law.

Johanan, on the other hand, behaved very well for a man who suddenly lost his father, mother and two brothers. However, by that time he had adult sons, Aristobulus and Antigonus. Children with Greek names in an obvious Hasmonean - this makes me extraordinarily happy. Mental health is still a very attractive quality! Even for the eastern lord.

Johanan, with the help of successful sons, conquered the lands of the Sama Rites and Edomites and forcibly brought them into Judaism under pain of exile and death.

There is some contradiction here... On the one hand, the Jewish tradition regards the appearance of King Herod the Great as violence for this. King Herod seized power in 37 BC.

R.H. with the help of the Romans, and became famous for cruelties, excessive even for that era and for the East. King Herod was an Edomite by birth. .. So, they say, they forced the Idumeans to go to be circumcised in Judas Izm, and then this cruelty returned to the Jews themselves. Well!

It turns out beautiful, interesting, a little mystical and retains some nobility of tone.

On the other hand, the Edomites "merged with

"At times..." [25, p. 249]. And it turns out that to connect the origin

143

The punishment of Herod with the forcible circumcision of his distant ancestors is about the same as considering the Time of Troubles as a punishment for the baptism of the Tatar ancestors of Boris Godunov. And the events of 1917 were God's punishment for the marriages of Russian tsars to German princesses. The logic is the same - that is, a blatant lack of logic; just to amuse their stereotypes and scare themselves with the horrors of assimilation.

PARTS

And after getting rid of the dominion of the Seleucids, the parties did not disappear from the Jews. As soon as the pathos of the liberation struggle weakened, the society broke up into at least three parties - Sadukkeys, Pharisees and Essenes. In such cases, one is supposed to say: "the whole educated society has collapsed." But

the fact of the matter is that the educated stratum of the Jews of that time was enormous, not less than a third, or even half of the entire male population. The parties were not a purely apex, metropolitan or court invention, a very significant part of the entire people "split into parties".

The name of the Sadukkei party came from the name of the high priest Sadiq or Tzadik. The descendants of this high priest were at the head of this party. The Sadukkees defended the version of Judaism that existed before the Babylonian captivity, with a temple, high priests, obligatory sacrifices. They did not reject the synagogue, but regarded it as something deeply secondary. For them, the interpretation of sacred texts and disputes about how to understand this or that place in the Bible were not important.

The very resurrection from the dead, the judgment according to the deeds of man, the existence of heaven and hell remained for them a very doubtful matter. "On that day the Sadukkees came to him, who say that there is no resurrection..." – the Apostle Matthew testifies (Matt. Chapter 22.23) [53, p. 1009].

In fact, the Sadukkeys stood for the Jews to remain a peculiar, but in no way outstanding people of the Ancient East. In some ways, a people even more primitive than the Egyptians or Babylonians—they have long had no doubts about the existence of the afterlife court... Although they did not really imagine what this court looks like and what consequences it leads to.

Such a people of the Ancient East could well not be afraid of Hellenization - assimilation did not threaten its basic values. And the Sadukkei stood for broad borrowings from the Hellenic culture.

The Pharisees, that is, "separated", "separated", indeed more consistently than others stood for the isolation of the Jews. For them

144

the temple was not so important as: the synagogue and oral folk traditions and prohibitions. The Pharisees considered it necessary to strictly observe these requirements of tradition - both written in the Bible and oral, to the smallest detail. It seemed incredibly important to the inflamed imagination of fanatics to remember every, the smallest detail. The Pharisees willingly helped the sick and the poor, but not just like that, but to unite society. |

From the ranks of personally modest scientists, socially active Pharisees came scientists, interpreters of the Bible, teachers, entrepreneurs. The deep religiosity and moral virtues of the Pharisees are beyond doubt. But what are they to do? - in full accordance with the provisions of Judaism, they really considered themselves people who had reached the limits of perfection. Once they comply with the law, what else is needed? They are already pleasing to God, they are already with him. And this position did not produce a very favorable impression.

The Pharisees defended the version of Judaism that had developed

in the diaspora... But not as a world religion.

And there was also a party of "Essenes", that is, "performing ablutions" or "doctors". It was a very strange party, which would be best described as "the party of deepening Judaism."

The Essenes stood apart from any public or state affairs, devoting themselves exclusively to the cause of personal salvation. They looked at themselves as at the class of "saints", they were very worried about their bodily purity, every day they bathed in a river or lake. They lived in small communities where only men were accepted. The property was socialized. The Essenes were engaged in agriculture, drank only water, ate only bread and vegetables, led a quiet, self-absorbed life.

The Essenes believed that the end of the world was near, when God would judge people, and that one had to be as sinless as possible in order to get to a good place after death. For this, the Essenes tried as little as possible. to sin, and having sinned — for how to live on Earth without sin? - they tried to confess to each other, to tell about the sin and thereby get rid of it, to do it as if they had not been

shim.

Among the common people, the Essenes were considered miracle workers or saints, hence the name. They were approached for divination of fate, for a cure for diseases. Outside of Judea, few have heard of the Essenes - a very quiet and inconspicuous way of life.

neither did they.

`The parties of the Sadukki and the Pharisees tried to push each other out of the government of the country and from the posts of high priests, their supporters were sometimes fierce. street clashes with massacre and stabbing. In fairness, it must be said that the Essenes stood aloof from any such outrage

145

zia. Naturally, the split of the Jewish people into parties greatly interfered with it during invasions, foreign conquests, and in organizing the normal life of the country in peacetime.

JUDAISM AND CHRISTIANITY

There is a stable idea that Christianity was born, as it were, grew out of Judaism. This notion is by no means only Jewish, but in the Jewish environment it takes the form of not an assumption, but an indisputable truth, moreover, in the most extreme, most irreconcilable form. The Jews, as it turns out, began to resort to "packaging" the Jewish religion for export. This idea gave the world first Christianity, and then Islam" [4, p. 82].

"Since the beginning of the fourth century, Jewry has stood face to face not with the pagan world, but with a society in which the Church, which emerged from the same Jewry, is gaining more and more power. Christi-

Ans's religious worldview is increasingly moving away from the foundations of Judaism" [35, p. 265].

The reason why Christians became so bad is also known: "All emperors ... were Christians, and, of course, they gave powerful support to the church. Splendid cathedrals sprang up all over the empire. This union of the church with the imperial power had far-reaching consequences for the character of the Christian religion itself. Since the church had the means of coercion at its disposal, it began to persecute adherents of other religions and impose its own religion on them. Thus, a small Jewish sect turned into a mighty and victorious Christian church" [16, p. 22].

Even the always very correct S.M. Dubnov cannot but declare, albeit in passing: "Christian religion that emerged from the Jewish one" [25, p. 373].

Paradoxically, the most detailed and most correct account of the rise of Christianity is contained in an Israeli textbook, the very one that knows exactly why the morals of Christians have deteriorated.

You read, and the soul rejoices - the authors do not even support the accusations of Christians in drinking the blood of pagan babies! The appearance of the rumor itself is associated with the closedness of the meetings of Christians. Like, no one really knew what they were doing there, so they attributed the missing children to Christians... Logically! And the textbook explains that the life of Christians in the Roman Empire was not fun - it explains in almost the same detail and

correctly, as in modern Polish, for example [54, p. 166-181].

146

The most important question that confronted the first community of Christians is described quite correctly: "To whom to turn? Only to Jews, or to non-Jews who want to accept the new teaching and become Christians?" [16, p. 18].

Indeed, this was the most important, the most important issue that confronted the apostles, and to resolve this most important issue, they met in Jerusalem in 49/50 A.D. 16 years after His death on the cross. It was the first church council in history, a gathering of the apostles and their most active supporters, about fifty elderly people who were not recognized by either Jewish or Roman society.

For some reason, the most important decision is attributed personally to the Apostle Paul, but, according to Christian tradition, this decision is conciliar, general: "A Christian is anyone who believes in Jesus and accepts his teachings, regardless of whether he is a Jew or not. And Paul considered the observance of the commandments of the Torah to be optional" [16, p. 19].

Fair! The apostles finally understood that what happened on the feast of Passover, in the month of Nissan, in the 6th year of the reign of Emperor Tiberius, completely went beyond the limits of a tribal or local event. The question is not whether a person observes the commandments of the Torah, but more important: who came to Earth then? And the second, no less important: to whom?

The apostles answered these questions thus: the Son of God has come. Came to all mankind.

The Jews answered both questions differently: either the next prophet came, or no one came at all, the Christians themselves invented everything. But if Christ did come, then He came exclusively to the Jews.

That's all! Martin Buber was able to express the meaning of the Old Testament and the Torah in one phrase: "the rest is interpretation." So it is here: here is the point of disagreement, the point of difference between Christians and Jews.

Why, then, did Christ come to Judea? Why is he the son of Yahweh? There can be a very simple answer to this question: yes, because in those days the majority of mankind had no idea about any such single God. The Savior could not come not only to Africans or Indians, but even to civilized Hindus and Chinese, they had no idea of the One. Even in the Near East, where the idea of a single God took deep roots, the most suitable place for the coming of Christ was Judea. And the most suitable environment for his understanding were Jewish foreigners and the Jewish diaspora in the Roman Empire.

These people believed in one God, they knew about repentance and forgiveness, they were waiting for the Messiah, but, unlike the Pharisees and Sadukkah

147

ev, were already ready to recognize a messiah not tribal, but universal. The Messiah, the king of the Jews, who will make the Jews the rulers of the world, has not come (they are still waiting for him). Came the One Who refused to be the messiah for one single people. And the first who accepted it were, strictly speaking, not ethnic Jews, but Judaists of all tribes and peoples. As it turned out, the pagans were also ready to understand and accept the Savior, as soon as they turned to them in the language of the world religion and said that before this God there are no Jews and Greeks, but there are human beings, each in his own way bad and good.

There is also an explanation of how the Christians have deteriorated, and: "After the break with Judaism, Christians still continued to consider themselves Jews. They even proclaimed themselves "true Israel" [16, p. 24].

Now that's incorrect! That is, perhaps the compilers of the textbook believe that they have rendered the Christians a great service, but praised them for their readiness to "consider themselves Jews." But it's not. Not only were not all the apostles ethnic Jews (Andrey and Luke are Hellenic names), but the Christians called themselves

"Israel in the spirit" is not at all because they decided to proclaim themselves Jews. Christians did not at all deny the role of Judaism in preparing for the coming of Christ. The Jews were for them "Israel in the flesh", and "Israel" in this context is the promised land, the holy land. After the coming of Christ, "Israel in the flesh" no longer makes sense, what matters is "Israel in the spirit" - the totality of those who profess Christ. Meaning: Christians now play the same role in the world that the Jews played before the coming of the God-man to earth.

Christianity did not forget about the connection with Judaism. It is no coincidence that the Roman authorities, after the proclamation of Christianity as the state religion and the prohibition of paganism, recognized Judaism as a "permissible religion", which was not forbidden to profess. That is, there were excesses, such as the atrocities of the monk Bar-Zoma, who in the [U century] staged a kind of Crusade, went with his gang to Palestine, smashing synagogues along the way and killing Jews. But this is precisely what excess, and the Roman authorities caught Bar-Zoma and executed him. According to one version, it was after Bar Zoma that the Jews made the rite of conversion difficult, and began to dissuade neophytes from circumcision. Before the pogroms committed under the banner of Christianity, there were no special problems in the perception of newcomers.

But even when arguing with Judaism, and uniting with it against the pagans, and smashing synagogues, and forbidding smashing synagogues, Christians somehow did not think of playing Jews and did not consider themselves Jews in any decisive sense.

Only one Jew I know disagreed that Christianity is an abnormally prolific Jewish sect. It was Vladimir Solomonovich Bibler.

148

- It is not yet known what is
more in Christianity, - a Jew
of ancient or ancient ... - deputy
til Vladimir Solomonovich at one of his
seminars.

The participants of the seminar
perceived what was said in different
ways. But the truth is, it is not known... On
the one hand, some sects of Judaism show
a striking resemblance to Christianity.

In the communities of the Essenes
it is not difficult to see the prototype of the
monasteries, and in them themselves
the forerunners of Christians. In 1948, some khri

Stian theologians arose about This is how the
scrolls found in - blems looked like: in the Qumran region, near the north of the caves of Qumran.
They were to be wrapped in linen and
the tip of the Dead Sea,

packed in ceramic vessels, they began to find manuscripts in caves... Written on leather, wrapped in linen and hidden in earthenware jars, these manuscripts were written in the period from 134 BC. to 68 AD. (that is, during the Great Revolt, as the Jews call the Jewish War). The sect that left these manuscripts was immediately associated with the Essenes, and too much in these manuscripts pointed to the connection of this sect with early Christianity, too many features brought together the life and teachings of the Essenes community and the community of early Christians. Well, the origin of Christianity is not independent?! There was even talk of "Christianity before Christianity"... It is difficult to say whether the manuscripts found in 1948 in the caves of Qumran, on the shores of the Dead Sea, are really Essenes. Scientists "increasingly question this hypothesis" [29, p. 13]. If non-Essenes left manuscripts in Qumran, then everything is even more interesting, because then it turns out that more than one sect of Judaists was waiting for the Messiah, confessed to each other, cleansed themselves of sins, left the world... However, the philosophy of the Essenes is very diverse, in it had very different communities [29, p. 117].

But after all, both the Essenes and the Qumran sectarians, with all their outward resemblance to Christians, did not even rise to the level of supra-tribal morality. They were Judaists, and they left this world as Jews. Even if it was a very peculiar category of Jews, reminiscent of Christians.

And it is easy to see the predecessors of Christianity outside of Judaism: these are Egyptian and Chaldean priests, and the Zoroastrians: they honored Ahuramazda, the creator of the world, and saw in

149

the world arena of the battle between good and evil. And the Mithraists are also the forerunners of Christians! They worshiped the single god Mithra, whether he was honored in the form of a solar disk and a sacred bull.

Very many Romans - both Romans and Hellenes - are also predecessors; it is no coincidence that they joined Jewish communities in order to move away from pagan cults and cults, to worship the one Creator.

If Judaism had succeeded in freeing itself from too close a connection with one people of the world of that time, it could very well have become the religion that united the empire.

Christianity was finally and irrevocably born as a world religion. "There is neither Greek nor Jew before Me," the Savior said. These words are even repeated too often, to the point and out of place, but after all, this was indeed said, and said precisely by the Man-God.

These were the words that Judaism lacked to take the place of Christianity in the spiritual (and later political) life of the empire.

Christianity was born in Judea, in Jerusalem, there are no words. But among the cities visited by Jesus Christ, "for some reason" Capernaum flashes, and among the people who approached the Savior, there are

and Roman legionnaires (clearly not Jews). He came to everyone and denied Himself to no one.

Yes, and in the very teaching of Christianity, in its spirit, in its postulates, what is more: stuffy fear of violating the smallest prohibition or soaring of the spirit? The lack of rights of a prophet - a living mouthpiece of God, who does not choose his fate, who runs in panic, like poor Jonah, so that he has to be swallowed by a whale in order to obey - or freedom of choice?

Christianity is ancient rationalism, ancient individualism, ancient love of freedom. Christianity is unthinkable , without such typically ancient ideas (completely absent in the East) as free will and freedom of choice of a person. After all, Christians believe that a person personally, personally chooses between good and evil, and his posthumous fate depends on this choice. |

That is, one can link the idea of the end of the world, the custom of confession, to borrowings from the Essenes. But then many pagans were waiting for the end of the world, including those in Egypt and Syria.

It is difficult to say how much Christianity took from the most diverse pagan cultures. Books, textbooks, almost entire libraries are devoted to this topic. "In paganism itself, there were no data for internal growth, for cultivating the principles of universalism in oneself" [55, p. 199]. But elements of the ancient pagan culture can be traced in the very layout of the Christian church - in its three-part structure, in its decoration - statues, icons, frescoes, altar, vessels. Antiquity at this time penetrated into

150

Judaism — let us remember images of people, mosaics in synagogues... The very traditional pose of the Virgin and Child is reminiscent of late images of Isis, which was said a thousand times by ardent atheists, who exposed the tales about God.

Christianity was not born out of Judaism, like its sect, is not true. Christianity arose on the margins, at the junction of several cultures. Even if it can be said that it arose in Judaism, it was not in the Pharisees, Orthodox, but in the universal Judaism of the Diaspora, which was open to dialogue with everyone and was under the strongest influence of ancient culture.

The vast empire needed a religion that would unite its diverse, diverse population.

This multi-tribal, multi-lingual gathering needed something simple, understandable to the most uncultured person, and at the same time profound. Something that will change his life.

_ People who were already critical of all pagan cults needed to take the next step: to create a reflexive, spiritual religion. Faith, which in its inner complexity would correspond to the new experience of life.

Antique culture tore a person out of the community and clan. Roman jurists did not know the principle of collective responsibility, but only individual responsibility. For their actions, each person answered personally, himself.

Christianity offered the same thing - a personal, individual way of salvation.

The people of the ancient Roman Empire knew well that the world is inhabited by many peoples, and it is impossible to say that one of them is higher or better than the others.

"There is neither Greek nor Jew before Me," Christianity answered man.

The human soul is complex, multifaceted, different... One must be able to control the soul, experience has taught.

Christianity offered confession, reflection, "standing before death" in the awareness of one's finiteness and infinity at the same time.

Christianity reflected the experience of life in the Hellenistic states, then in the Roman Empire; experience of mystical searches of the peoples of the Near East. The experience of combining these spiritual quests and the experience of living together in one huge state.

Such a religion was needed - and it appeared. Christianity is a very timely religion. That is why it so quickly (by historical standards - quickly) went from a tiny community to a religion of the majority and to the position of a state religion.

151

Moreover, then, in the 30th century AD, not only Christianity tried to become the religion of all people. At the junction of Judaism, early forms of Christianity, Eastern cults, Mithraism and Zoroastrianism, various variants of paganism, such bizarre religions appeared that one is only amazed. It is good that most of them did not last long.

The Bagauds, for example, even considered themselves Christians, but they understood Christianity in a much more original way. The Bagauds were sure that martyrdom leads a person directly to paradise. As a result, the Bagaud gangs became a scourge throughout North Africa. Having waited for a lone traveler or passerby, they, under pain of death, handed him a hefty club.

- Kill us!

The unfortunate traveler killed the Bagauds, providing them with the Kingdom of Heaven, and that he himself, after committing a terrible sin, had to go to hell - this was already his personal trouble, which did not bother the Bagauds at all. How will the normal

a small man with the experience of killing several people, they were no more worried. It is difficult to say what it is - madness, an objectively satanic cult, or simply a kind of refraction of Christianity in the minds of people in the criminal world.

Or, for example, Mandaism, much less bloody and creepy than the faith of the Bagauds. Believers honor in Mandaism Mandad-Khaya the light power, John the Baptist is considered a true prophet, but Christ, Abraham and Moses are false prophets. Mandaism was strong in the [century A.D., then died out and almost disappeared from the face of the Earth. But small communities of Mandeists still exist in Iran and Iraq.

There were other, even more exotic religions, but one can talk about them for a long time, and this is a separate issue.

And most importantly, the Jews, after all, took part decisively in all these spiritual currents ... That is, here, again, at any moment one can say that the apostles or Jews, having fallen into Mandeism, are Jews "wrong", "not real" , not like "should". I will not argue, but only meekly, as befits a miserable goy, I will note: no one authorized either the rabbis, or the Hasidim, or the collaborators of Simhon and Orosir to judge which Jews are real and which are not. You yourself invented all these definitions, little respected ones. Therefore, you continue to go about your business, gentlemen, do not be distracted from your super-important activities, and it is my business to state that the Jews in the [—III centuries A.D. participated in almost all spiritual movements that arose on the vast territory of the Roman Empire.

Did it split them? Yes, definitely. The Jews lived less calmly and less harmoniously than any other people of the empire. But how exciting!

152

IN OTHER ETHNOUS JEWS

- OK! the reader will tell me. - All this was a long time ago and not true, and you yourself claimed that modern Jews have a rather indirect relationship to the ancient and medieval ones. That is a different Jewish people, a different era. Fine! This was all a long time ago, so we will assume that it is not true. And in general, other ethnic groups came to replace the "new biblical" people...

But the fact of the matter is that in any historical epoch and under any stars, exactly the same thing happens: Jews invariably split in three directions:

1. New religious parties are emerging all the time (in the 20th and 20th centuries, these were also secular movements in spiritual life).
2. There is certainly a split between the wealthy and enlightened elite and the bulk of the people (among the Sephardim this split was almost as sharp as in Russia in the 10th century).

3. A split arises between supporters and enemies of assimilation. Many supporters of "assimilation to varying degrees" appear, from enemies of even the thought of assimilation to those who become Jasons, Menelaus, Almorad counts and Polyakovs.

And besides, such a thing as the selfishness of each individual community runs like a red thread through the entire history of the Jews. The Jews in each of them - in Worms, in Paris or in Vilna - at the very least are attached, fed, have a piece of bread. But what if a newcomer asks for such a community?

"In the 12th century, the Jewish communities of France introduced a law prohibiting settlements. Then it was accepted by Jews in Italy, Germany, the Czech Republic, Poland, Lithuania and other countries. This law forbade "immigrant" Jews to join the Jewish community of another city without the permission of its government - kahal. Usually permission was given only to those who paid a large sum for the right to settle" [56, p. 33].

The law does not look particularly peaceful. Even if nothing happens. What if the persecution began? "As a rule, this law was not applied to Jews who left their native places as a result of a pogrom or expulsion" [56, p. 33]. But "if clouds were just gathering over the Jews in any city or country and they wanted to go to quieter places before the thunder broke out, there was little chance of being received by the local communities located in these places. And when the thunder, that is, the pogrom, was already breaking out, it was not easy to escape" [56, p. 33-34].

But even those who were accepted (if they managed to escape at all) were not equal members of the community and only gradually acquired Tali status (if they did). Violate the "hazoku", that is, mo

153

monopoly of the locals for entrepreneurship and for work in advantageous places, it was impossible, it was only possible to work for the locals for hire.

Even in 1648, when the Jews fled in droves from the Cossacks of Bogdan Khmelnitsky, the Jews of Belarus and Lithuania accepted them, but already in the winter of 1648/49, many were forced to return - the local communities did not give them longer help. And during the new campaign of the Cossacks in 1649, they again came under attack.

And the last refugees were sent back by Lithuanian Jews as soon as the war ended in Ukraine - in 1667.

And even in the community itself, in the most peaceful time, only one of the sons inherited the hazok. The rest had to or seek themselves communities ready for them. to accept, or... or... it's scary to say - they were forced to be baptized! Those who were "first deprived of the opportunity to receive any hazoku" and thus forced to leave their communities, then were not accepted into any other community and thus pushed out of

the Jewish world in general. It was these crosses that were the most dangerous for the Jews" [56, p. 36].

The crosses behaved differently, but it is hard not to agree with the author: "Unjustified hostility towards one's fellow believers and fellow tribesmen was elevated to the rank of a law that was in force in almost all Ashkenazi communities for many centuries and was considered by public opinion as quite expedient. Basically, it was a sin. of all our people. And the punishment for it was more and more disasters that fell on the Jews partly through their own fault: they created enemies for themselves, whose denunciations led to terrible persecutions" [56, p. 37].

EXAMPLES FROM THE RECENT PAST

Maybe modern Jews in Russia are still somehow different?
Well, since we are talking about competition among the Jews themselves, I will give a few examples of the idyll that reigned in the Jewish environment of Russia at the beginning of ours ... no, alas! Already past, the twentieth century.

Let's start with the fact that since the end of the 20th century, Russian-Polish Jewry has dispersed into all kinds of revolutionary and non-revolutionary parties, from monarchists to anarchists and social democrats. Unless they were allowed into the Union of the Russian People, but these are Jews. However, several Jews who were baptized into Orthodoxy were members of the Union of the Russian People; one of them with such a very Orthodox, native Great Russian surname Gendelman was listed on the lists of the Union in Yaroslavl.

154

In artistic form, this boiling of political passions was best described by D. Markish in his Polyushka-Polye: three brothers in a family, and each goes his own way, makes his own political choice [57]. |

Artistic invention? Yes, but on a strict historical basis. Here's one, for example: brother Yakov Sverdlov, Zinovy Sverdlov, was adopted by Gorky before the revolution. Accordingly, he bore the surname Peshkov and, having entered the proper years, became a staunch enemy of Bolshevism.

Zinovy Peshkov volunteered for the French army and rose to the rank of general. During the Second World War, he became a staunch supporter of de Gaulle and was his closest collaborator. In the 1960s, he carried out important diplomatic missions for the French government and established diplomatic relations between France and China. He was buried in the Russian Orthodox cemetery near the church of Saint-Genevieve-des-Bois.

Perhaps, from the point of view of religion, he was also a "wrong" Jew, but I see no point in discussing this. If you engage not in ideological spells, but

real facts, if we do not consider religious fundamentalism as the only starting point, we have to admit: it is difficult to determine in general to which people Zinovy Peshkov belongs. Is he Jewish? Russian? Frenchman? Every opinion has a right to exist. Here he made a brilliant career, fully confirming the reputation of the "genius from birth" of the people.

However, the following fact interests me most of all now: in 1918, Zinovy Peshkov visited Moscow on behalf of his government. On official business, he met with Yakov Sverdlov. Yakov tried to hug Zinovy, but he sharply pushed his brother away and declared that he would only talk to him in a purely official way and in French.

This is not even in "Polyushka-pole".

More known is such an event as the murder of the executioner Petrograd Rada Uritsky L.A. Kannigisser. Kannigisser also knew nothing about the need to be loyal to all Jewry. This impressionable, in Russian sacrificial boy was horrified precisely by the nationality of Uritsky. He hated the very idea that this bloodthirsty bastard would judge all Jews in general, and this was one of the main motives of his act.

And at Lenin, Blank by his mother, because it was not someone who shot, but Fanny Kaplan. A Jewess planted a Mauser into a Jew, point-blank.

Yes! Where was the Lubavitcher Rebbe in 1916, do you know?

he was in jail, you know. The rebbe was sitting because good relatives and co-religionists wrote a denunciation against him: supposedly the Lubavitcher rebbe was spying for Germany.

155

And all this political whirlwind, these denunciations against each other and shots at each other, against the background of such currents hostile to each other as Zionism, Hasidism, mass emigration to America. I can only compare this whirlwind with the situation of "perestroika" and the early 1990s, when Jews again found themselves in parties of absolutely the entire spectrum, from the Jewish section of "Memory" to the Democratic Union. And again, against the background of mass emigration and Simkhon's activities to export to Israel those who have not yet ended up there.

Situations when a brother goes against his brother were also in the Russian environment itself. But the degree of split among the Jews is clearly much greater - already by virtue of the fact that they did not have estates. The Russians still lived in compact groups, within which people gathered, somewhat similar to each other, and making, for the most part, a similar choice. Well, we did not have either mass emigration or anything similar to Zionism.

"So what," the reader will ask, "is there no Jewish solidarity in the world at all?"

— No, most likely, something happens sometime... But, as the saying goes, "the rumors about my death are greatly exaggerated." Probably everything depends on the circumstances. And there is at least one very good way to make the Jews an eminently solidary people.

— What, notorious anti-Semitism? They talk a lot about it, but what is it? And does someone's enmity scare the Jews to such an extent?

"No, I don't mean just hostility or disapproval; This is not enough. The ravings of Manetho did not excite anyone, we do not even have any information that they aroused some strong feelings among the Jews - Manetho's contemporaries. We need extreme forms of anti-Semitism, we need to bring the Jews to the brink of annihilation, and then they will turn away from us all and love each other very much. No persecution and no people will be completely exterminated - but most likely they will force you to oppose yourself to the rest of the world.

IN THE FACE OF EXTERMINATION

The most amusing thing is that the clash with the ancient culture brought the "New Biblical" Jewish people to the brink of destruction. That is, all of it, to the last person, would hardly have been assimilated... And not everyone was able to endure such a horror as the transformation of the people chosen by God into some specific part of the Hellenes. Finally, Philo

156

Alexandrian, while remaining Hellene, retained both the prejudices and convictions of the Jew. Why not?

Paradoxically, the process of the disappearance of the Jews from the face of the Earth was most of all organized by the kings, who treated them either indifferently, or even interested. And the process of mass assimilation of the Jews was interrupted by two kings, who did the most harm to them and, as best they could, "fought" with the Jews. It is difficult for me to say "anti-Semitic tsar", because I myself cannot decide what we are dealing with here - with anti-Semitism or with the usual tyranny of an unlimited Eastern ruler.

But no matter how one interprets the actions of Ptolemy [by Philotor, and then by Antiochus [by Epiphanes], it was precisely these approximately half a century, from 221 to 169 BC, that turned out to be fatal for assimilation. At first, the Egyptian Jews, who were increasingly becoming Hellenized Greco-Egyptians, quite loyal to the Ptolemaic dynasty, were frightened to death and pushed away from themselves by Ptolemy GU Philopator. Then Antiochus [U Epiphanes] began to systematically do everything necessary to stop assimilation altogether.

In essence, what did Ptolemy Philopator do? He showed

Jews that their position in his state is precarious. That is, he questioned the value of assimilation, its significance for each individual.

Antiochus went even further - he began to force the Jews to imitate and exterminate those who did not want to do this. That is, he began to kill Jews exactly for the fact that they are Jews. After all, it was precisely for this that both the Elder Eliazar and the mother and her seven sons accepted death: they refused to stop being Jews.

As a result, assimilation used to evoke the most pleasant associations: the conversations of smart people, civil rights, the expansion of one's freedoms and opportunities, and everything Jewish appeared to be something backward and, to put it mildly, somewhat monotonous. If traditional life retained the charm of something warm and cozy, then it was the comfort of an old armchair and the warmth of a trip to grandmother in the village. Moreover, no one interfered at any time to sit and ride. ... I wanted to say that parting with tradition remained completely voluntary.

But after the schizophrenic terror unleashed by Antiochus Epiphanes on Judea, assimilation became associated with violence, cruelty, and no longer expanded human capabilities, but narrowed them. Jewish traditional life has become not just cozy and homely, but a kind of freedom zone.

As soon as the "zones of freedom" have changed places, then the assimilation ends. [At least mass assimilation.

I apologize if my analogy seems to someone indecent and close-minded, but the only thing I can compare with

157

the behavior of Antiochus Epiphanes, so with an attempt to rape a girl in love with you. An act that, in the first place, will cause sincere bewilderment in any judge and any jury: why?!

Isn't that the case these days? Most of the German Jews did not want to flee the country at all - even after the adoption of the Nuremberg Laws. "They want to kill us!", "No, in such a civilized country it is impossible!". In the end, most of the German Jews left, about 300 thousand out of 500. These 300 thousand, as a rule, did not rush to Palestine at all and left for Britain or the USA, and there they often acted as fierce German patriots. There was a war going on, and the Anglo-Saxons were talking a lot about the Germans, and it was the German Jews who often stopped them. And the reproachful liberal "what's the difference?", And a very subtle indication that the Germans are very different ...

In December 1941, a meeting was held in New York with the participation of the last Jews who had escaped from Germany. The organizers really wanted the Jews to tell about the horrors of Nazism, but to warm up anti-German sentiments. These will help us! the organizers rubbed their hands. And it turned out to within a turn. "A bunch of rascals made all this mess, and we all

Now let's pay!" the Jews shouted at the meeting, sternly condemning the "bunch of scoundrels", but remained unable to separate themselves from the Germans, nor to curse the "morderfolk".

Not all German Jews who survived the Holocaust left Germany either. Not to mention the fact that some (according to various sources, from 10 to 30 thousand people) returned to their homeland from emigration, approximately 20 thousand Jews liberated from the camps by the allied armies did not leave either for the USA or for Palestine, but remained in Germany forever. The Germans are even a little proud of this, but I wonder: well, what did Hitler achieve ?!

If it weren't for this bastard, it would be more difficult to meet a Jew in Germany today than a Pakistani, and most of them would not even be "Germans of the Mosaic law", but "Germans with an admixture of Jewish blood."

It's a paradox, but liberal, good-hearted people did everything necessary to make the Jews disappear. Moreover, they disappeared in a way that does not create a feeling of guilt, but, on the contrary, allows you to rejoice at what kind of ancestors were good: kind, loyal to everyone, "correct" Christians. Probably, these are the worst anti-Semites.

But the preservation of the Jews on Earth is helped precisely by evil, cruel people, whom I don't even want to call anti-Semites - after all, they are making every effort to ensure that more Jews live on Earth. When the Jews are brought to the brink of annihilation, when they are killed exactly because they are Jews - that's

158

That is why they begin to cultivate some bizarre (and, rather, still harmful to themselves) ideas - either isolation, or national superiority, or even direct aggression. In general, anti-Semites should be regarded as some kind of perverse, but lovers of the Jews: no one makes more efforts to keep the Jews. It is our brother, the liberal, who promotes them. complete eradication.

VIRTUALITY OF GOOD KINGS

And what if neither Philopator nor Epiphanes had pursued a tough anti-Jewish policy?

Firstly, then Judea, most likely, would not have come under the control of the Seleucids: after all, Antiochus III was able to tear Judea away from the Ptolemaic state in many respects because the Jews were simply afraid of the policy of Philopator and during one of the wars they began to support the Seleucids. How could the poor fellows know that they fell from the fire into the frying pan?

Secondly, it can be confidently predicted that the number of Hellenized would grow until all or almost all of the inhabitants of Egypt were included in their number. At the same time, the Hellenization of Judea itself

would certainly have gone more slowly - already because its population was to a greater extent peasant, conservative, and there, under any circumstances, there would have been people who aspired to remain pure: both in religious and racial respects.

Add one more thing to this: the then Jewish diaspora was not yet torn between Persia and Rome, the Hellenistic world included almost all Jews.

Assimilation, of course, could lead to two results:

1. Complete dissolution of the Jews in the ranks of the Hellenes.
2. The emergence of a Hellenized Jewish people, which, despite its assimilation, continues to honor the Sabbath, believe in Yahweh, go to the synagogue, and sincerely consider themselves the direct descendants of Abraham, God's chosen sons of Isaac and Jacob.

The most likely option is the appearance in the Diaspora (not only in Alexandria) of both of these options. And in Judea continues to live, more and more savage and embittered, ever smaller in number "dry residue" - non-Hellenized, Hasmonians. They do not have a yeshiva, an ever narrower circle of first priests knows their letters, and gradually they forbid themselves an ever wider range of professions and occupations. For example, grazing goats is a respectable thing, because their ancestor Avraam drove them with a twig. But there is nothing about camels in the Bible, which means that breeding camels is a terrible sin. However, what nonsense

159

half-literate fanatics can come up with - this is never known to anyone, the most incredible and completely unpredictable things are possible here.

Judging by many signs, a new Jewish sub-ethnos of the Hellenized has already appeared and declared itself. If so, then before the emergence of a new Jewish ethnos it was within easy reach: two or three generations at most. Further events can unfold in several scenarios:

1. Quiet, imperceptible assimilation is going on and on ... CT century according to the RH. you have to look for Jews to study. They search in Judea and with difficulty find a few old men who still remember how to pronounce the words in Aramaic and Hebrew.

At the same time, part of the Hellenes still remembers that their great-great-grandfathers were not called Jason or Alexander, but for some reason Yehuda or Mordo Chai. Some of them still profess Yahweh, but they definitely do not differ from all those around them in anything else. As in our time there are Danes and British who go to synagogue, so here - well, part of the Hellenes go to synagogues. Well, let them go for themselves, after all, it's not worse for anyone.

2. There are two different Jewish people, in the Diaspora and in Judea. The Hellenized increasingly revere their

a temple in Alexandria, then other temples begin to be built... And gradually the difference between a temple and a synagogue is erased. This people is fully integrated into the Hellenistic world and forms part of it.

Somewhere in the hills around the Dead Sea, some wild creatures scorched by the subtropical sun roam, and from time to time they gather in the Jerusalem temple, pushing through the crowds of foreigners (including the Hellenized) who are forcing them out of Jerusalem. So they, standing ankle-deep in the blood of sacrificial bulls, groaning and yelling, call curses on the heads of those who became "wrong" Jews and dared to assimilate without asking them. Whether this worries the Hellenized Jews who gather in their temples, please guess for yourself.

3. 50 B.C. In Jerusalem, the Hasmoneans begin to behave in much the same way as the Cossacks in the 17th century: drink too many strong drinks, beat drums, utter wild cries, and then, naturally, rush at the Hellenized. Those who are not circumcised have their penis cut off immediately with a dull knife. The garrison (in which there are many Jews) is trying to stop the outrage. The Hasmoneans make a number of attempts on the life and health of officials in the line of duty. For every soldier there are a hundred Hasmoneans, the garrison is slaughtered or fleeing.

King Ptolemy USh moves the regular army and begins to offend the mad wild a little ... that is, I wanted to say

160 5*

zat, the heroic patriots of Judea. The head of the community in Alexandria, the high priest of the Alexandrian temple Michael, after consulting with the members of the Sanhedrin Jason, Basil and Andrew, suggest that the king use the Jewish militia. And for this, let the king, when he begins to sell the Hasmoneans into slavery, first give them to the upbringing of the members of the community. Ptolemy USh, on reflection, does not agree to give the Hasmoneans for education, because the experiments carried out in Museion showed that the Hasmoneans are not able to remember numbers greater than 35, and they are not taught to read, write and behave decently in principle. But he agrees to give the Jews an advantage in buying their almost fellow countrymen. Further events show that both the kings and the high priests were right: because if newborn Hasmoneans are immediately taken away from their parents and brought up away from adults already suffering from cultural imbecility, they turn out to be almost teachable, except that they more often suffer from sleepwalking and enuresis, than the children of normal Jews. Please pay attention: in all three cases the Jewish question turns out to be "finally resolved", and in very ancient times. But then who would modern "patriots" catch under the bed?! It is very difficult to imagine who would take the place of the little green Jewess masons, so small and very mischievous.

THE VIRTUALITY OF WORLD JUDAISM

There is another, albeit very small, but very interesting possibility... Imagine that not Christianity, but Judaism became the world religion throughout the Roman Empire.

By the way, the virtuality of good kings immediately makes this virtuality more likely: Jewish culture is increasingly penetrating into the depths of ancient culture, meeting a response movement. In I-II centuries A.D. There were up to a million Jews in the Roman Empire, mainly in the East.

What if assimilation continued? If [---P centuries. BC would have been centuries of Judaism spreading across the empire? Then to [---P centuries. by RH. the number of Jews could be even higher. On the one hand, the more supporters and parishioners, the stronger the position of a religion, the more chances it has to become a state religion. On the other hand, the more Jews there are in the empire, the larger the environment in which Christianity was born!

So it is quite possible to imagine Judaism as the state religion of the Roman Empire, then as the religious and cultural foundation of European civilization... But subject to two most important conditions:

6 Evrsi, which ns was, book 1 161

1. If Judaism finally becomes a world religion, not a tribal one. Little is needed for this: to loudly, aloud, declare that from the point of view of the rabbinate, Yahweh is the God of all people. First, he revealed himself to one of the tribes of Israel, then to the whole people... And now there is no reason not to consider him God for all mankind.

2. If Judaism turns out to be able to absorb the ancient heritage, it will accept the new that the ancient civilization brought into the world. That is, to recognize free will, a person's right to choose, individual responsibility for one's posthumous fate as fundamental values.

- That is, Judaism would have to become a kind of Christianity, and only then could it become a world religion and play the same role in history? - they will sarcastically ask me.

No, I will answer. Christianity confesses Christ as the Son of God. By definition, no religion can become Christianity. What I propose is another thing: to conduct a thought experiment in which there is no dispute whether Christ was, and if so, whether he was the messiah. If one takes a religious point of view, then the very formulation of the question is incompetent: it is necessary to argue and talk about whether the Messiah is Christ or not the Messiah. In both cases, everything becomes extremely clear.

But if we argue from the standpoint not of religion, but of science, then the Roman Empire needed a religion that had certain parameters. Only such a religion could become the foundation of a future European civilization.

Question: could Judaism become such a religion, acquire such parameters?
Remaining, of course, at the same time itself, Judaism.

Here I have described these parameters, and the reader can easily "recognize" in them the most important signs of Christianity. But Judaism, which would make confession obligatory, would finally forbid any sacrifice to God; Judaism, which would pronounce the famous "there is neither Greek nor Jew before Yahweh", does not become Christianity at all. Religion is preserved, waiting for the month of the UIS.

The Messiah who never came. One must wait for the Messiah, and in order to wait, one must study the sacred texts, build synagogues, celebrate the Sabbath and other established holidays.

I understand that the picture I have described most of all resembles the nightmare of an anti-Semite: the entire population of the Roman Empire, and then Europe, without exception turns into Jews!

But after all, something no less strange, and, from the point of view of a pagan, no less nightmarish, happened: the whole Roman Empire, then all of Europe, begins to pray to a bizarre God,

162 6-2

for some reason climbing to the cross! It's just that Europe needed just such a religion.

But what is inevitable is the universal character of religion. This is no longer Judaism, but some kind of Yahwehism - because one cannot call the confession of Yahweh all tribes and peoples according to the tribal faith of one of these peoples.

And a split is inevitable between the orthodox Judaists and those who would like to move forward. The split between the Judaism of the Pharisees and the Judaism of the multi-tribe free-thinking diaspora, which is developing into Yahwehism.

Also something native, isn't it?

In some ways, the adoption of Yahwehism would be worse than Christianization: after all, Judaism is a religion that does not use visual images. Yahwehism could well interrupt the tradition of sculpture and painting, or at least drive it somewhere to the periphery of European culture. This is what happened in the Muslim world, where the tradition of painting and sculpture was stifled wherever Islam came; painting survived only in Persia, and even then in rather weak forms.

And since Judaism (Jahwehism?) is a less obvious religion, less capable of appealing to the most primitive emotions, it is also less accessible to the most backward sections of the population and the tribes most remote from civilization. This is fraught with wars even more cruel than those fought for the Christianization of Germany, the Baltic

ki and Scandinavia.

But in some ways Yahveism is better: Judaism and its descendant Yahwehism require education! European civilization could take place as more cultured, more "bookish" than in its Christian version.

It is not very easy to imagine a Rabbi of Rome arguing with kings and dukes about the extent of his secular power and, at the same time, excommunicating the Supreme Tzadik of Constantinople from Yahveism. It is all the more difficult to imagine noisy gatherings of rabbis furiously arguing among themselves about the meaning of the letter "aleph" in such and such a line of Holy Scripture and drawing far-reaching conclusions from this about who should be a vassal of the king of France, and who should be a vassal of the duke of Normandy. Or, say, what forms the popular heresies of Yahwehism or Yahweh Protestantism might take.

Imagine Martin Luther with sidelocks or the Yahwean Patriarch of All Rus' in a robe and a fox hat adorned with a golden star of David, calling out "Yahweh! Yahweh! Yahweh! during the time of the godfather... that is, I wanted to say, during the stellar procession, It is somehow even harder for me - my head is spinning, and before the eyes of the words But some cloudy balls burst. But the fact of the matter is that It could very well have happened. Judaism and Christianity are quite

b 163

for a long time, about three centuries, they competed - which of them should become the religion of all the inhabitants of the empire. Judaism did not hold out quite a bit

a little...
And happiness was so possible, so close.

conclusions

1. In order for the Jews not to prefer "their own" to those of others, but to start doing more meaningful things, not much is needed - you just need to be tolerant of their customs, not offend their faith and try to carry the spirit not of confrontation, but of cooperation. And that's it!

2. Jews are very sensitive to the call of a higher culture and willingly assimilate - up to complete dissolution in it. If the Jews are not touched - if possible, simply do not pay attention to them and treat them fairly - they easily adopt the new, and the third generation of assimilates no longer remembers very well who their grandparents were, what they thought about the laws of kashrut, circumcision and bright under the whips of national heroes - Joshua, Esther and Mordochai.

3. When Jews begin to be killed, their synagogues are destroyed and they are forced to renounce their way of worshiping God - for some reason they don't like this and in response to repressions it's enough

they quickly rally, unite, blame other peoples for their misfortunes, well, directly according to the Polish proverb: "If a Jew sneezes in Krakow, in Warsaw they will immediately answer him:" Good luck. And some of them cease to be interested in the rest of the world altogether. |

| -

Based on everything written in this chapter, I undertake to give excellent personal advice to all the enemies of the persecuted tribe: if you really want to eradicate the Jews, stop persecuting them. Best of all, be emphatically indifferent to the nationality of the people in your country, and keep interest and respect in the religion and customs of the Jews.

And then, dear enemies of the Jewish tribe, you will quickly achieve your goal - the Jews will begin to disappear! Immediately, even three generations will not pass, there will be those who will begin to adopt your culture, learn your language and generally dissolve in a different community. And in five generations, archeological excavations will have to be carried out to study the Jews.

On the other hand, there is nothing worse than persecution. Waving the "Library of the Russian Anti-Semite" is a great way not only to earn money in the face, but also to secure the way for the Jews into the coming centuries. Truly: "this White Guard shot, shot at him and crushed his thigh, and ensured immortality."

164

Chapter

2 The Stereotype of Pacifism

The poor sons of Israel, having lost all the presence of their already small spirit, hid in empty burner barrels, in stoves, and even crawled under the skirts of their Jewish women; but goat ki found them everywhere.

N.V. Gogol

ON THE BABYLON AND SIBERIAN RIVERS

There is a strong opinion that the Jews do not like and are even afraid of weapons. They are physically frail, and, of course, very bad soldiers. One of the classic anti-Semitic descriptions is that of a skinny, nasty peasant with a thin-lipped, unkind mouth and clear symptoms of indigestion, a world-eater, and a rude tyrant. And, moreover, a type capable of using only refined peaceful methods of suppressing and humiliating people. With cunning casuistry, Jesuitry and lies, he will exhaust your soul and all your nerves ... But this type is not capable of using physical force, and he is also too weak physically. And to pick up something sharp, especially something at least theoretically capable of making "fluff!"... This is supposedly not easy for a Jew to do

its completely organic. |

The most amazing thing is that this folklore character exists in the imagination of the Jews themselves! At least some part of the Jews. Here is at least a description of how the great actor Libanius, invented by L. Feuchtwanger, plays the Jew Apella: "They want to force him to worship their gods, the bright Ohr Muzd and the dark Ahriman. And since he refuses, they begin to pull his beard and hair: and tear until he falls to his knees ... they take away from him for the altars of their gods That handful of money that he has saved up, and kill three of his seven children. He buries his three children, he walks between three small graves, then sits down and sings an old song: "On the rivers of Babylon we sat and wept" [58, p. 387]. And so he cries, an absurd and helpless fool, disgusting for some, pathetically pathetic for some, and simply pathetic for others, without any "touching": to taste. So he wanders around the world, FROM Parthia to Egypt, from there to Rome, and offended and persecuted him from the star, and Everywhere "dutifully, in wild longing, he sings, swaying, his old song: "On the rivers of Babylon we sat and cried .. ." [58, p. 389].

165

It is difficult to understand what attracts people's hearts to this absurd analogy of either Ivan the Fool, or Emelya, lying on the stove.

An even more surprising fact is that in real life there are also Jews who resemble either the "thin-necked Aaron" from the anti-Semitic joke, or the Jew Apella.

I met Grisha K. by chance. My close friend, Andrey G., was for some reason not indifferent to this man with an eternally onion-like physiognomy, which expressed approximately the following thought: "Oh! How terrible is this world! How much grief and longing is in it!

What and how it is possible to communicate with Grisha K., I am not able to understand today, I was not able to understand this twenty years ago, when we both became guests of Andrey G. on his expedition. Grisha's attempts to talk about how good it is to live in Odessa ran into my complete bewilderment.

My story about how the expeditions of ocean explorers work - people sail on the ship of the Academy of Sciences to the tropics, carry out the most interesting research, ran into Grisha's perplexed goggle eyes, and this story of mine immediately received a kind of commentary from Grisha's lips. They say that these ships call at various interesting ports, and you can bring a bunch of rags from those foreign ports ... Such nylon rags, so scarce, so many are standing inside the country! Grisha's enthusiasm for the academic gesheft already made me stupidly pop out my eyes ... I was completely uninterested in what bras, blouses and sweatshirts the gesheftmachers bring from such trips. Grisha was stunned by the fact that a seemingly normal person was engaged in and even seriously interested in science, and not bras. On the second day of tortured conversations and mutual disapproval, the following happened ...

That evening, quite by accident, I placed a hunting rifle across the porch of the expedition lodge. Put it out of pure laziness; tired from the day spent in the forest, and instead of immediately cleaning it and hanging it where it was supposed to, he ran away to the river to help a friend pull the boat ashore. Andrei was in no hurry, we chatted and smoked for a long time, and the gun lay on the porch all this time. Two hours later I came back from the Yenisei and found Grisha doing something strange even for him: Grisha nervously paced along the porch, convulsively smoking cigarette after cigarette. He obviously wanted to go into the house for a long time, but for some reason he did not dare ... At my appearance, Grisha's haunted gaze rested on the gun ... I put away the ill-fated double-barreled shotgun, Grisha entered with great relief; the author of these lines, I will say quite frankly, fell into the deepest thought.

, Subsequent events prove only one thing: to what extent it is dangerous to provoke us, intellectuals, to various kinds of experiments. Grisha left the expedition after just a few

166

for days, and all these days the weapon was a real curse of Grisha's existence. The gun ended up in his sleeping bag, at dinner it fell right on Grisha's head, and when poor Grisha went to the restroom, a gun also turned out to be on the latch of a village wooden booth.

I mocked Grisha until I was convinced that Grisha was ready to make every effort not to step over the gun and not to touch it under any circumstances. He was ready not to sleep, not to have supper and not to enter the house. At the same time, Grisha was not indignant, did not discuss his behavior in any way, did not try to agree on anything, but silently suffered. On the Siberian rivers, he wringed his hands and wept, just like the Jew Apella on the rivers with a shorter freeze-up; but, what is characteristic, he demonstrated resilience ... however, it is not very clear what the hell is needed in such a situation. |

... And now let's do this: it is enough for me to draw far-reaching conclusions from this story - and what strong confirmation will the notorious stereotype receive!

But here's the problem: immediately after my arrival from the expedition, literally on the same evening, my mother called me to the TV:

- Look what they're doing!

"They" were the bad Israeli aggressors who offended the good Arabs. The announcer explained how disgusting they were, these aggressors, but the footage turned out to be interesting in itself: crouching to the ground and looking around, the aggressors with characteristic national noses made their way through the smoking ruins, and right under the feet of the aggressors making their way, sometimes shooting through fire and smoke there was something lying about with a half-torn off head - I don't presume to judge whether it was a bad head or a good one, it was not clear. |

After these frames, Grishino's behavior appeared, let's say, not in the role of the only possible one. It was not worth getting carried away with far-reaching conclusions, but it was worth sitting down and comprehending what was happening. After which I fell into even deeper thought.

ROME

The book of Josephus Flavius "The Jewish War" [59] was also a source of thoughtfulness; a book about how the Roman province of Judea revolted in the year 66 AD. The pretext for the uprising was the abuse of the procurator of the province of Flora, who once demanded no less than 17 talents of gold from the fund of the temple. However, the idiotic trick of Florus, who dressed up as a Jewish high priest, caused a much greater protest. To Flor himself this mass

167

Karad may have seemed like a funny joke, but the Jews thought otherwise: from their point of view, Florus had inflicted a grave insult on them. Even less ridiculous for the Jews, it seemed that the Gentiles, incited by Florus, began to insult and mock them during prayers and religious rituals.

In the 15th century, the reasons and pretext for the Great War of 1409-1434 were explained in this way (the pretext was the demand of the Teutonic Order to negotiate not in Latin, but in German). "Shel. along the way, a blind man stumbled over a stone... He fell because he was blind, but also because there was a stone there. ...". So Flor was just like that, just a pebble on the road. The war broke out because both sides were deaf and blind. (At least, this is my assessment, and later I will try to substantiate it in more detail. - A.B.)

So the matter is not only and not so much in the disgrace committed by Flor. This was precisely the pretext, because in Judea a religious party of Zealots, that is, zealots, was already formed; this party did not allow the possibility of living under the Romans and only looked for a pretext for an uprising. If it weren't for this, there would certainly be another, a little later.

The most extreme sect of them, the Sicarii, separated from the Zealots. The Sicarii, from the Latin saga, that is, "daggers", burned debt documents, freed slaves and incited them to run away to them ... in general, it was an uprising of the common people, hostile even to the average law-abiding strata. It is curious that among the leaders of the Sicarii was Menachem, the son of the leader of the Zealots, Judas the Galilean.

Not all Jews were so eager to wage war with the Romans, much less a war of annihilation. The Sanhedrin of Jewish high priests was horrified by the behavior of the Zealots and considered even Roman domination a lesser evil. I have already written about the underlying desire that lived in the Jews to return to the "golden age", when the ancestors were all equal, lived in tents, milked goats and were

happy. The popular masses have more than once bought into the attempt to return to the lost paradise, the propertied classes have always been somewhat more restrained. In fact, the uprising of the Zealots was a national liberation movement and a social revolution at the same time. Judea found itself in a state of civil war, and before attacking the Romans, the Zealots fought for several days with the supporters of the Sanhedrin, and then staged a terrible massacre in the city.

, In May 66, the Zealots attacked the Romans near Jerusalem. The legions retreated cautiously, while the Zealots were delighted with their own victory. In November 66, the governor of Syria, Cestius Gallus, went to Jerusalem, could not take the city and retreated. The Jews (including through the mouth of Josephus) told that destroy

168

or almost the entire army of Cestius Gallus. The Romans did not have such information, for some reason they believed that Cestius Gallus led his legions away, And he did the right thing - there is no need to destroy the soldiers if the Jews themselves slaughter each other. |

The first punitive expedition of the Romans was completely defeated, not because the Jews were stronger, but because the Romans underestimated the scale of the uprising. They thought they were dealing with a bunch of fanatics, but it turned out they were dealing with a massive popular uprising. |

The units stationed in Syria could not cope with the Zealots, and then the Romans moved a real army - about 60 thousand people, led by Flavius Vespasian.

As during any colonial war, the operations of the Romans against the Jews most of all resembled a fight between an adult and a child. Experienced soldiers who went through the school of war in Gaul and Germany fought stubbornly and skillfully. Armed in iron, armed and trained in the most perfect way for that time, the Romans fought with the Jews in the same way as the Spaniards fought with naked Indians in feathers, and the German knights fought with the Western Slavs, who put aurochs skulls on their heads instead of helmets and shooting arrows tipped with bone.

The Jews rushed into battle with the desperation of people defending their land, multiplied by the fury of religious fanatics. Alas for them! The Romans did not evaporate in the air from the most ardent prayers, and Yahweh was in no hurry to personally come to the rescue of his faithful sons. The chariot with the winged fiery horses of the prophet Elijah did not thunder, the centurions of Vespasian Flavius did not turn into pillars of salt.

Cutting down the Jews with short gladius swords, squeezing them from the battlefield with the iron formation of the legions, the Romans invariably put to flight the enemy, even greatly outnumbering them - as the British later did the Indians. Leaving fields littered with dead bodies behind them, the Romans suffered very few casualties; during the seven years of war, the legions in Judea demanded only

one replenishment. Such replenishment was required by tradition if 10% of the soldiers were missing in the legions.

Mr. Diamond's stories of the monstrous losses suffered by Rome are, of course, very fascinating, but, I'm afraid, completely unreliable. You never know what Mr. Diamond wants so much.

The number of dead Jews was estimated at about a million, one third of the population of the country. Of this million, only about a hundred thousand died on the battlefield - the rest died of starvation or were exterminated by the Romans. A huge number of people killed Chilo with themselves, not wanting to give up; many of them first killed women and children, then they themselves followed them. The number of these

169

the murderers, unfortunately, are extremely difficult to establish with any certainty. |

The only ones who survived the storming of Jerusalem were the Christians. After all, it was said by Christ: "This city will soon be destroyed, and there will be no stone left unturned." Christians believed and left Jerusalem in advance. And whom Yahweh decided to destroy, he did not allow them to follow Christ.

What Vespasian said already during the siege of Jerusalem is characteristic. When he was reproached for his unwillingness to go on the assault, he seemed quite definite. Like, why risk our warriors with us, if you can just wait until the Jews kill each other (this is again about solidarity). And the calculations of Vespasian, by the way, were completely justified.

After Vespasian became emperor, in 69 his son, Titus Flavius, became the head of the army. Titus, for the first time in history, applied what can be called "scorched tactics". land" - in rebellious areas, he burned crops, cut down olive groves and orchards. For some reason, neither Yahweh nor the prophets appeared to feed their people (probably, they were very busy with something, or maybe they wanted to "test" the Jews once again). Titus Flavius laid siege to Jerusalem and here also cut down all the forests around the city. "The earth was laid bare like virgin soil," Josephus said beautifully [59, p. 80]. However, the unique balsam trees were uprooted by the Jews themselves - they did not want the trees to go to the enemy. After five months of siege, in August 70, Titus Flavius stormed the rebellious city, destroyed it and burned the Jerusalem temple.

`To rebel against the Romans was madness, sheer nonsense on the part of the Zealots. Judea could not but be crushed - and it was crushed according to all the rules of military and political art. In 73 AD, Masada fell, the last stronghold of the Sicarii. Not wanting to surrender and not having the strength to fight, the Sicarii killed each other. When the Romans broke into the fortress, there were only five living creatures in it: two women and three children. In fact, the Sicarii killed all the women and children in the fortress, and why they left these particular ones alive, no one knows. After the assault on Masada, the rebellious province was reconciled for a long forty years, until the next uprising.

I must say right away: the rebellious Jews did not have a single, including the most insignificant chance. Even if they were able to crush, exterminate the legions of Titus Flavius, giving dozens of lives for one (which is already completely unbelievable), then the colossal empire would have suffered very little. She would simply send another army into Judea, a larger one, and this second army would carry the matter through. Nevertheless, the Zealots, and even more so the Sicarii, behaved no worse than the "forest brothers" of Lithuania and Western Ukraine.

170

In the ranks of the Jews themselves, there was no agreement: not only did the supporters of the Sanhedrin try to surrender Jerusalem, many Jews and Samaritans were called "loyal subjects" - these were those who went over to the side of Rome already during the war.

Back in 67, the commander Yo sef ben Mattiyahu defected to the side of the Romans. He became a slave of the emperor Vespasian himself; after some time Flavius Vespasian set Joseph free. This is what most Romans did—freedmen worked better than slaves, and the bond between master and freedman, reminiscent of the feudal relationship of the vassalite, persisted throughout their lives. According to Roman law, the freedman took the name of the owner who set him free. The freedman of Vespasian went down in history as the author of the "Jewish War", Josephus Flavius.

Already during the siege of Jerusalem, another Jew, Johanan ben Zakkai, defected to the side of the Romans. It was not so easy to get out of the besieged city. Johanan came up with a method, to put it mildly, not the most moral: his disciples ran out into the street sobbing that the dear teacher had died of a contagious disease. The city authorities immediately allowed the "dead" to be buried outside the city, between the walls of Jerusalem and the ramparts of the besieging Romans. Sprinkling ashes on their heads, tearing their clothes and howling properly, the disciples carried the boarded-up coffin outside the city walls ... and brought it straight to the tent of Vespasian. There, the "resurrected" Jochanan prophesied for a long time and finally asked Vespasian: if he becomes emperor, let him allow Johanan ben Zakkai and his students to found a school in some of the cities of Palestine for the study of Jewish laws and traditions.

A little later, Queen Berenice, daughter of King Agrippa I, will enter into a stormy romance with Titus Flavius - right under the walls of Jerusalem. Perhaps Berenice was completely fascinated by the charms of Titus and passionately in love with him; but after all, too, God knows what a pearl of tribal solidarity.

I tell this in order to show once again that there was not so much unity in the ranks of the Jews. Not everyone wanted war, and of those who did and fought, few survived.

Was it madness to fight Rome? Undoubtedly. But, in the end, the defense of Kyiv in 1242 from the Mongols was completed

sheer madness. It would have been much wiser to open the gates, pay tribute and live on in peace.

The whole epic of the White movement is the same act of madness, an attempt by a handful of people to go against the mad armed crowds.

Remember Bulgakov? "Officers are dealt with. So they need it. There are eight hundred of them in the whole city, and they played the fool. Petlyura came, and he had a million troops" [60, p. 180].

171

the murderers, unfortunately, are extremely difficult to establish with any certainty. |

The only ones who survived the storming of Jerusalem were the Christians. After all, it was said by Christ: "This city will soon be destroyed, and there will be no stone left unturned." Christians believed and left Jerusalem in advance. And whom Yahweh decided to destroy, he did not allow them to follow Christ.

What Vespasian said already during the siege of Jerusalem is characteristic. When he was reproached for his unwillingness to go on the assault, he seemed quite definite. Like, why risk our warriors with us, if you can just wait until the Jews kill each other (this is again about solidarity). And the calculations of Vespasian, by the way, were completely justified.

After Vespasian became emperor, in 69 his son, Titus Flavius, became the head of the army. Titus, for the first time in history, applied what can be called "scorched tactics". land," in the rebellious regions he burned crops, cut down olive groves and orchards. For some reason, neither Yahweh nor the prophets appeared to feed their people (probably, they were very busy with something, or maybe they wanted to "test" the Jews once again). Titus Flavius laid siege to Jerusalem and here also cut down all the forests around the city. "The earth was laid bare like virgin soil," Josephus said beautifully [59, p. 80]. However, the unique balsam trees were uprooted by the Jews themselves - they did not want the trees to go to the enemy. After five months of siege, in August 70, Titus Flavius stormed the rebellious city, destroyed it and burned the Jerusalem temple.

`To rebel against the Romans was madness, sheer nonsense on the part of the Zealots. Judea could not but be crushed - and it was crushed according to all the rules of military and political art. In 73 AD, Masada fell, the last stronghold of the Sicarii. Not wanting to surrender and not having the strength to fight, the Sicarii killed each other. When the Romans broke into the fortress, there were only five living creatures in it: two women and three children. In fact, the Sicarii killed all the women and children in the fortress, and why they left these particular ones alive, no one knows. After the assault on Masada, the rebellious province was reconciled for a long forty years, until the next uprising.

I must say right away: the rebellious Jews did not have a single, including the most insignificant chance. Even if they manage to crush with mass, exterminate the legions of Titus Flavius, giving dozens of lives for

one (which is already quite unbelievable) - and then the colossal empire would suffer very little. She would simply send another army into Judea, a larger one, and this second army would carry the matter through. Nevertheless, the Zealots, and even more so the Sicarii, behaved no worse than the "forest brothers" of Lithuania and Western Ukraine.

170

In the ranks of the Jews themselves, there was no agreement: not only did the supporters of the Sanhedrin try to surrender Jerusalem, many Jews and Samaritans were called "loyal subjects" - these were those who went over to the side of Rome already during the war.

Back in 67, the commander Yo sef ben Mattiyahu defected to the side of the Romans. He became a slave of the emperor Vespasian himself; after some time Flavius Vespasian set Joseph free. This is what most Romans did - freedmen worked better than slaves, and the bond between master and freedman, reminiscent of the feudal relationship of the vassalite, persisted throughout their lives. According to Roman law, the freedman took the name of the owner who set him free. The freedman of Vespasian went down in history as the author of the "Jewish War", Josephus Flavius.

Already during the siege of Jerusalem, another Jew, Johanan ben Zakkai, defected to the side of the Romans. It was not so easy to get out of the besieged city. Johanan came up with a method, to put it mildly, not the most moral: his disciples ran out into the street sobbing that the dear teacher had died of a contagious disease. The city authorities immediately allowed the "dead" to be buried outside the city, between the walls of Jerusalem and the ramparts of the besieging Romans. Sprinkling ashes on their heads, tearing their clothes and howling properly, the disciples carried the boarded-up coffin outside the city walls ... and brought it straight to the tent of Vespasian. There, the "resurrected" Jochanan prophesied for a long time and finally asked Vespasian: if he becomes emperor, let him allow Johanan ben Zakkai and his students to found a school in some of the cities of Palestine for the study of Jewish laws and traditions.

A little later, Queen Berenice, the daughter of King Agrippa T, enters into a stormy romance with Titus Flavius - right under the walls of Jerusalem. Perhaps Berenice was completely fascinated by the charms of Titus and passionately in love with him; but after all, too, God knows what a pearl of tribal solidarity.

I tell this in order to show once again that there was not so much unity in the ranks of the Jews. Not everyone wanted war, and of those who did and fought, few survived.

Was it madness to fight Rome? Undoubtedly. But, in the end, the defense of Kyiv in 1242 from the Mongols was complete madness. It would have been much wiser to open the gates, pay tribute and live on in peace.

The whole epic of the White movement is the same act of madness, an attempt

ka handfuls of people to go against the maddened armed crowds.

Remember Bulgakov? "Officers are dealt with. So they need it. x eight hundred people for the whole city, and they played the fool. Petlyura came, and he had a million troops" [60, p. 180].

171

The Polish uprisings of both 1830 and 1863 were madness. The Russian Empire could not but crush the Poles, and it consistently crushed them, and drove the survivors to Siberia in shackles.

The Jews were incomparably less cultured than the Romans; there was a war of ancient culture with the Ancient East. The Jews did not have an army capable of competing with the Roman army (and there was none at that time). The war of the Zealots and the Sicarii was a fierce muzhik war in which the partisan soldiers throw themselves on spears so that others may reach the enemy while his spear is occupied by a corpse; a war in which the dying try in their last moments to cling to the legionary's metal-clad leg with their teeth, and the captured enemy is torn apart, biting off his ears and gouging out his eyes with his fingers. All this is not very aesthetic, not noble, and causes a spasm of nausea rather than a stately sense of the steps of history. This is not Miloradovich for you, shouting near Smolensk in August 1812: "Vivat, French! No, well, how do they step, rogues, huh ?! Vivat, French! This is not the calm courage of Admiral Nelson: "England hopes that everyone will do their duty to the end."

In the Jewish War, at least on the part of the Jews, there is no respect for the enemy, this calm courage of soldier-citizens (like the soldiers of Rome and much later - Nelson's Britain), there is no nobility of soldier-aristocrats (like the French and Russian) . There is uterine hatred for the enemy and the same uterine stinginess - both for the enemy and for ourselves. But this is exactly how the Cossacks fought in Ukraine, the sepoys in India, the Spaniards in 1806, during the invasion of Napoleon. | m | O

Let me classify both the Jewish War and the Bar Kokhba revolt as belonging to the same class of phenomena. But, in fact, the discussion in this chapter was about the very ability of the Jews to participate in hostilities ...

The reader has the right not to share either the beliefs of the Jews or their desire to wage an armed struggle. Undoubtedly, the Jews lost. They did not and could not achieve anything. The Romans burned the Jerusalem temple, and most of the country was devastated. But they fought, and not bad. The steadfast, tenacious courage, the evil cruelty of the doomed involuntarily command respect; at least, they command the respect of anyone who has been brought up in a serious attitude to military honor, contempt for death, and other outdated concepts.

In 113, during the reign of Emperor Trajan, another Jewish uprising broke out. The Jews were dispersed, they lived not only in Judea; an uprising broke out in Cyprus, in Egypt,

Cyrenaica, in Antioch. Its scale is far from the same as that of the Jewish War, but even with this uprising it was necessary to transport

172

Xia three years, removing the legions from the fronts of the Parthian war. During these events, the Romans razed to the ground the second temple in Jerusalem and the huge synagogue, of which the Alexandrian Jews were so proud.

Did the Jews take advantage of the war waged by the Roman Empire? Was that stab in the back a disgusting betrayal, a betrayal? Undoubtedly! ... To the same extent that it was a betrayal on the part of the Home Army and Bandera to use the war between the USSR and the Third Reich. The position of the Poles and Ukrainians was even worse, because they were beaten by everyone and from both sides - both the Nazis and the Communists. The Jews, for the Parthian Empire, turned out to be a very useful element, the most valuable "fifth column" within the Roman Empire. The Parthians were not willing to supply the Jews with weapons, and refugees from the Roman Empire were also willingly taken in. Neither the Poles nor the Ukrainians had such a country in the rear in 1939-1945!

By the way, in Cyprus, the uprising of the Jews helped to suppress the local Greeks and other peoples. Well, they are completely under Parthia didn't want to.

In 132, sixty years after the capture of Jerusalem by Titus Flavius, the Bar Kokhba rebellion broke out. This uprising also combined features of social revolution, civil war and national movement. Bar Kochba declared himself the messiah - neither more nor less! At the same time, he declared himself a descendant of King David, that is, he claimed supreme secular power.

The Sanhedrin of Bar Kochba liked the Zealots even less. For the Christians, he was a false messiah, and they were decidedly incapable of following him. The people again turned out to be split, the Romans again used the tactics of "scorched earth". Emperor Adrian threw into battle his commander Severus, who was already famous on the Danube. .

After the Bar Kokhba uprising, the country was devastated even worse than by Titus Flavius: the troops of the North cut down olive groves and orchards, burned crops, exterminated livestock, burned any buildings. "They turn everything into a desert, and call it appeasement," wrote the great Tacitus about his compatriots. I would like to believe that for Bar Kokhba himself and his supporters and comrades-in-arms the spectacle of the motherland turned into ashes was unusually sweet and elevated their religious feelings. Because "pacified" Judea really did resemble the desert most of all, and the population fell from 1,300,000 to 750,000 people (before 69, about

million people). es ÿ ÿ

In addition, the Jews finally. evicted from Jerusalem

Central part of Judea. Adrian banned even the name itself

173

"Judea", and the province was renamed - Syria-Palestine. Saint Jerome wrote in the 4th century after the Nativity of Christ: "Judea, now called Palestine... Many historians count the Jewish diaspora from that time, from the year 135.

Bar Kokhba's revolt also did not and could not achieve any meaningful goal. Rebellion was as crazy as it was for Ukrainians to sit in the graves after 1945, as it was for Lithuanians to wage a stubborn guerrilla war until the end of the Stalin era. In 135 the last rebels were surrounded and exterminated to the last man. Bar Kochba died, and his body was never found. I have no reason to think so, other than intuition, but I am sure that many popular leaders would like such a fate. Think for yourself: the national leader in the last battle is cut down along with everyone else and disappears! No one can say where his grave is, no one can say that he saw his corpse. So Dmitry Donskoy fought on the Kulikovo field in the clothes of an ordinary soldier. So Spartak disappeared without a trace, and it is still unknown which of the 6 thousand corpses thrown naked into dump graves was his corpse, "the Thracian Spartak himself." How many legends are possible here, how many versions - both about the "miraculously saved" leader, and about the hero who shared a common fate!

... But no matter how one evaluates these events, all the realities of that time somehow do not fit well with the arguments about Jews who are not able to take up arms.

The Romans had a poor understanding of the Jews and for the most part treated them with irony, sometimes with ill-concealed contempt. So, a rather deaf, and even a rebellious province. Outlandish people who do not want to understand how to live "correctly" and even rush about like wild animals. But the idea of Jews being cowards, Jews being bad soldiers could not have been shared by the Romans. Probably, having heard about this, they would consider Ivanov and other authors of the "Library of a Russian Anti-Semite" simply ill-informed. "And you know what time it is. Flavius messed around with these savages?! My brother told me - you will already put it on a spear, and the Jew is squealing, waving an ax, everything is trying to get you ... ". Most likely, the reputation of the Jews in the Roman Empire resembled the reputation of the Caucasian highlanders - Chechens or Lezgins in another empire - in the Russian.

SPAIN

Okay, this is all the "new biblical" people, the ancestral people for all subsequent Jewish peoples. But let's take the Jews of the Roman Empire. Ancient Jews served in

armies of the Hellenistic kings, and in the 1st century they even formed entire garrisons on the border with Germany.

In Spain, Jews fought in the armies of both Christian and Muslim princes. When the enemies determined the day of the battle of Solak (1086), it was not easy, because it was impossible to mean either Friday, or Saturday, or Sunday - people who honored both that and the other, and the third day fought (Christians lost this battle) .

About another battle, at Al-Fuent, a wonderful poet who wrote poems in several languages, Shmuel ha Nagid, left poems:

And the soldiers stood in battle formation,

Looking furiously at his opponents.

On the day of vengeance, people think about

That even the firstborn of death is desired by them. The day was cloudy, and the fog began to fall, And the sun was black, like my heart,

And like the sea in a storm, the whole army roared, And her voice was like the voice of the Lord. Spears drew lines in the air

Like lightning bursting out of the darkness. And the arrows were like rain

And the shields turned into a sieve [16, p. 96].

This 10th-century Jew, who made a fabulous career at the court of the Emir of Granada, took part in the battles, and he is not the only one, I assure you. To be completely clear: the opinions of the Jews about which side to take (of course!), split again. There were many supporters of fighting on the side of Christians.

The Count of Barcelona in 1149 gave the Jews not only a place in the city so that they could settle there, but also agricultural lands so that the Jews could act on his side during the WAR. |

The King of Castile, Alphonse UP, appointed the Jew Yehuda ibn Ezra as commandant of the fortress of Calatrava. At the same time, the Castilian kings settled the Jews who fled from Muslim lands in the fortress of Tudela with the condition to protect it from the Muslims.

Alphonse [X even wrote to Pope Clement UG (July 25, 1342): "Since the city of Seville, due to its vastness, needs a population ... many Jews were taken in, as well as Saracens, in order to populate this city; we need the Jews most of all, because

since they contribute a lot to meeting the needs of the city and more than once acted shoulder to shoulder with Christians to protect the city from the Saracens, and are not afraid to give their lives.

175

There are also known cases when the Jews in Castile were made nobles *mi* - for the courage shown in battles. Such, for example, is the origin of the Castilian court families Vakar and Benveniste. The logic of kings is simple and inspires only respect: courts are not favored not for "correct" religious beliefs, but for personal qualities. If only it continued like this...

I wonder what feelings would have seized Shmuel ha-Nagidom, the inhabitants of Tudela, or the first of the Vakars, knighted on a field of glory and death drenched in human blood? What would they say if they read the nonsense from The Library of the Russian Anti-Semite? Oh, I do not advise you, "Russian patriots", to meet in the open field with such as Shmuel ha-Nagid and Waqar ... I do not advise. It will hurt, but I'm warning you honestly.

EUROPE

The stereotype of the "puny, cowardly Jew" would not have been accepted even in the Middle Ages. Throughout the European Middle Ages, Jews were not drafted into European armies, but after all, military affairs in general were an elite affair, the occupation of a few hereditary professionals. In the Christian world, Jews lived in isolation in their Jewish quarters, but what is characteristic is that there was no notion of specific Jewish cowardice or fear of taking up arms in medieval Europe. -

There were cases, albeit rare ones, when converted Jews found their way into the European nobility. Especially in Italy, where the traditions of the Roman Empire survived much later after its death. The Italian nobility was a relatively open estate and lived not in fortified castles, but in cities (Romeo stood under Juliet's balcony in the city of Verona, near a private house, and not near the rampart and moat of a fortified castle). In Italy, wealthy townspeople could often simply buy the rights of the nobility, and nothing prevented a Jew who converted to Christianity from making this small *gesheft*. But if you are a nobleman, in case of war, please come at the call of your prince, duke or king and behave accordingly.

I cannot please the reader with the news that these Jews - whether in the armies of the Almoravids, or on the side of the Italian princes in their private wars - covered themselves with unfading glory, that they were somehow especially distinguished. But, in any case, no special character traits that interfered. them to fight, the contemporaries of these Jews did not notice any specific timidity. Soldiers are like soldiers, no worse than others and no better.

IN THE NEW TIME

In the 17th century, especially in the 18th century, the European peoples perceived themselves as sovereign nations, having the right to live without the will of kings and popes. If so, then nations must be able to defend themselves. Mass armies are born, and it is not poor fellows caught on the streets, and not tribal nobles who have been studying military affairs since the age of three, who become soldiers in them. All citizens are drafted into mass armies. Every citizen has an inalienable right to freedom, civil rights, up to being elected a judge or a member of parliament. A citizen had private property, and even for a criminal offense the authorities could not take away this property from him.

But for these rights, the citizen paid and supported his own state. He paid taxes, and not only with money, but also with blood. Conscription meant that the state left the citizen one of his sons, usually the eldest. And the state conscripted the second and third sons into the army, for a period established by law, trained them and threw them into battle if a war broke out.

In the 18th century, in European countries - in France, Austria and Prussia - the question of the emancipation of the Jews, that is, the question of granting Jews full civil rights, arises. But if they are emancipated, then the Jews should be drafted into the army!

Let me note: in countries where civil society developed more organically, gradually, there was no problem in itself. In Britain, no one specifically recruited Jews into the Marines, but no one doubted the right of a Jew to serve in the navy or in the colonial army in India. As early as the 18th century, there were cases when Jews in India fought there as part of the troops of the East India Company. Similarly, Jews found themselves in the colonial armies and the Dutch East Indies.

In France it was different. There were many Jews here too - 70,000 people out of 25 million people, as much as 0.3%. And the Catholic religion did not allow us to forget that the Jews were the enemies of Christ, devouring unconcerned Christian babies. And civil society in France was formed more slowly. Sometimes it seems that the royal power with some kind of suicidal, almost masochistic pathos hindered the development of society and thereby prepared the explosion, made it more and more inevitable.

Before the revolutionary power - the Convention - the question arose: how should a revolutionary utopia treat such real, completely material Jews? The opinion was expressed that this is a reactionary people - after all, the Jews honor the Old Testament and

not at all ready to give up their religion. But the vile Catholic Church, which citizen Voltaire called nothing more than a reptile, after all, she also revered the Old Testament, considered it part of the Holy Scriptures. This means that the conclusion was drawn that the Jews are downright religious Vendée, enemies of the people, and they must be executed without exception so that everyone else feels better.

Fortunately for the Jews, there was another logic, no less schizophrenic, but more benevolent to them. Jews, according to this logic, are precisely progressive people, "friends of the people", because they are not Catholics, and besides, they were oppressed, considered unequal people by the royal regime. Just as victims of royal arbitrariness were released from the Bastille, for example, an innocent lamb, the Marquis de Sade, so must all Jews be released. |

In the Convention there were such furious disputes about the fate of the Jews that it was decided to refer the question to the people themselves. Let the people say by means of a referendum whether the Jews must be exterminated as enemies of the people, or they must be given civil rights as the original friends of the people. True, for some reason the referendum was held only in Paris, and again the Jews were lucky: the French peasants were not anti-Semites at all, but they did not feel any special affection for the Jews either. What rural France, which made up 70% of the population, would say, God knows. But out of the 60 districts of Paris, 53 voted in favor of giving Jews civil rights. From this, by the way, we have to conclude that the Jews in Paris were well known. Like, hardworking and honest. Since 1791, 70,000 French Jews have become full citizens.

They proclaimed them citizens, but now what to do with them? What is to be done with a people that lives by itself, according to its own laws, and hardly comes into contact with Christians?

This question had to be decided not by talkers and loudmouths in the Parisian talking shop-Convention, but by the great practitioner, Napoleon. No no! The author of these lines is not a Bonapartist at all. More like a royalist, if you please. But justice compels us to note: in this matter, as in most others, Napoleon acted simply and harshly, laying the foundation for all later laws.

To begin with, Napoleon called a national assembly of Jewish notables—that is, elected officials. All of them were asked twelve questions. Do Jews approve of polygamy? Can they divorce their wife? Can a Jew marry a Christian? Does a French Jew consider himself French? Do the Jews agree to obey the laws of France? Are the Jews ready to fight for France? What administrative power do rabbis have?

It is difficult to say to what extent these notables understood the meaning of

outgoing, including the meaning of the questions they ask. But they answered the questions diligently and honestly. Naturally, the Jews did not approve of polygamy; they expressed their readiness to marry Christian women. After all, Christians are not pagans! And there are restrictions on marriage in Judaism only with pagans.

But most importantly, the Jews confirmed that the rabbis do not have power, but they are ready to obey the French authorities. France is the homeland of the French Jews, and they are ready to defend it from an external enemy and are generally loyal to the French state.

Having received the necessary answers, Napoleon convened something like ... The Great Jewish Sanhedrin. The same one that the Romans dispersed! Which has not been collected for two thousand years!

The name of Napoleon instantly spread throughout the Jewish world and became extremely popular. The convocation of the Sanhedrin seemed to be such a wonderful act that special services were held in the synagogues in honor of the most venerable Rabbi Napoleon. How could the Jews have known that Napoleon would disband the Sanhedrin as soon as he had completed his mission?

The Great Sanhedrin confirmed everything that the assemblies of Jewish notables have already said—that the laws of Moses are not administrative or state laws, but religious laws. Napoleon needed only that. If so, then the jurisdiction of the rabbis does not extend to civil and criminal cases, the Jews are subject to the same laws as all other people. From now on, French Jews have become not a state within a state, but a part of the French nation. Again, some French people go on Sundays to listen to the curate's sermon and the sounds of the organ, while other "Frenchmen of the Mosaic faith" are called by Shafar to listen to the rabbi. That's all!

From that moment on, Jews were regularly drafted into the army in France - on the same grounds as everyone else. In the French armed forces, the Jews did not make up a certain reputation for themselves - neither bad nor good.

Unfortunately, what is less well known is that there were also Jews in General de Gaulle's entourage. I have already named one - Zinovy Peshkov, but there were quite a few French ones. They behaved quite well, and some French citizens of Jewish origin received the Order of the Legion of Honor for their participation in the First and Second World Wars. |

During the North-South War in the United States, Jews fought on both sides. In the South, they somehow did not make much progress ... Labor But to say why exactly. But in the army of General Grant, by the end of the war, by 1865, there were 9 Jewish generals and several hundred officers.

It is interesting that the Jews were considered bad soldiers in Austria and Prussia, moreover, after the army. these states (without Jews) were beaten by Napoleon's army (which included Jews). |

I am ready to admit that the Jews really fought badly under the banners of the Prussian kings and Austrian emperors. But why? It is strange that the elementary assumption did not occur to anyone: that the Jews are bad as soldiers for exactly one single reason - is there anything for them to fight for ?!.

After all, the Jews in both Prussia and Austria were the people of a special Jewish people, the Ashkenazi. They spoke not German, but Yiddish, and for centuries led a completely secluded life. The Jewish communities were a state within a state, and sometimes the Jews did not even really imagine which of the rulers of these countries was waging wars, and which ones. Of course, there was absolutely no reason for the Jews to fight for foreign nation-states, even if they lived on the territory of these states.

It is worth taking a serious interest in the question, and a very interesting detail turns out: in fact, the Europeans are very unfair to the Jews. Without granting Jews any civil rights, they somehow want the Jews to shine with civic virtues. People, for whom both France and Prussia are only countries of temporary, casual residence, are declared obliged to feel themselves the children of these states and bear all the due duties! What an absurdity...

But here's the thing: as soon as the Jews integrate into the national society of France or Austria, their stubborn unwillingness to serve in the army and fight immediately disappears.

Austrian Jews also belong to the eastern branch - these are "trophy" Polish Jews who ended up in the Austro-Hungarian Empire after the partitions of Poland.

Back in the middle of the 18th century, Empress Maria Theresa drove Jews from Prague and Vienna: the court priest convinced her that the illness of the heir to the throne was due to the fact that Christ-sellers were allowed to live in a Christian state, in the Austrian Empire. The exile lasted only a few years, but what a precedent...

But among the courtiers closest to Maria Theresa was a cross: Joseph von Sonnenfelds, tutor and personal friend of Joseph P, who succeeded Maria Theresa. He did quite a bit: introduced legislation prohibiting torture, founded the National Theatre, became president of the Imperial Academy of Sciences, took care of the artillery park, and under him the artillery in Austria became the best in Europe.

180

Having ascended the throne, his student Joseph P issued a Decree on religious tolerance - in 1782. Jews could now live outside the

then, they did not have to wear distinctive signs on their clothes, they could study at gymnasiums and universities and work in any spheres of production, trade and management.

Jews - subjects of the Austrian Empire - were conscripted from the same year, 1782. This did not cause a massive explosion of enthusiasm, but neither did it cause mass desertion. The collapse of the army as if. didn't happen either.

, IN PRUSSIA

There is a huge difference between Western and Eastern Jews - in a great many ways. The Jews of most of Germany are Western rather than Eastern, but it was in Prussia that the Jews were called in from the east, from Poland. It happened during the reign of the Great Regent Friedrich Wilhelm, between 1640 and 1688. In 1712, the first synagogue did not appear in Burghley.

Jews were granted civil rights in Prussia in 1812. Then, however, they took it away again, but very inconsistently, and in fact the Jews still had them, except for voting rights (these rights were also given in 1848). And their army was called.

Jews fought in the armies of the German principalities and Prussia against Napoleon. They fought during the Franco-Prussian War, and on both sides.

Again, there were very different people among them - both good soldiers and bad ones ... But in general, the Ashke Nazi Jews did not have any specific features that averted them from the army or military service. People are like people. As everybody.

In conclusion, let me remind you that many Jews fought during the Second World War as part of the armies of all participating countries, except perhaps the Third Reich. And about them, and about the Jews in the armies of the Russian Empire and the USSR, I will write in the second volume of this book.

Therefore, I will show the reader only one Jew who served in the Russian Imperial Army - Joseph Trumpeldor. He was born in Vladikavkaz, in the family of a military officer who had served since the times of Nikolaev. Iosif could not enter the university because of the percentage norm and received a diploma of a dentist (according to other sources, a dental technician). Then the Russo-Japanese War began, and Joseph Trumpeldor took such an active part in it that he received four St.

ort Arthur during the siege, lost his left arm to the elbow, was in Japanese captivity.

181

After the end of the war and
rotation from captivity he was able to all-

graduate from university, and then became an active Zionist and left for Palestine. There he participated in the creation of the Jewish Legion, had many adventures in the battle genre and was killed by the Arabs in 1920, barely reaching forty years. Killed in the night: battle, protecting the Jewish settlement from the attackers.

Without going into detailed disputes about Trumpeldor's personality and the correctness of his choice, I will nevertheless note: the St. George crosses were certainly given by Jews who did not make their way into the General Staff.

conclusions

1. To sum up, the fate of the stereotype turns out to be as sad as almost all others.

Joseph r gih stereotypes. It turns out that four St. George "+ No. zi cavalier (1880-1920) and a stereotype was born because of

desire to think; if you like - even because of elementary dishonesty, when people are required to have qualities that do not correspond to their real position in life. In reality, the Jews show just as much talent and ability to participate in hostilities as the people of any other nation.

'2. The "New Biblical" people believed that they had something to defend, and they were exterminated. by 60 or 70%, but did not deviate from their tribal values.

The Jews were loyal to the Hellenistic rulers and to Rome, and the garrisons were made up of Jewish citizens as well.

Spain became a second homeland for the Jews - and the Jews showed good fighting qualities.

3. French Jews have become the most ordinary citizens, including quite good soldiers of France. To do this, it was only necessary to make them full citizens of the country.

4. German and Eastern Jews are considered bad soldiers. Perhaps they often are. But as soon as the integration of the Jews into German society begins, the familiar thing happens - the Jews, ceasing to be outcasts, become either patriots.

Tami, "Prussians of the Mosaic faith", or at least citizens who are quite loyal to their fatherland.

5. Favorite moan of Jewish nationalists: "Jews in the European armies fired at each other!!!" That they shot not only at each other, but also at the French, Germans and Slavs, they do not care, which is very characteristic of the Jewish civilization.

But this situation, where the Jews were in the armies of both warring states, has been repeated a great many times, at least since the Seleucid and Ptolemaic wars. And in Spain it was the same, and six centuries before the Napoleonic Code.

Chapter 3

Stereotype of a greedy Jew

Wherever, knowing no embarrassment,
History is sewn and cut, Jews
are scapegoats Who are also
milked.

I. Gendelman

No less common than the image of the coward Jew is the image of the cunning, greedy Jew obsessed with material gain. He will not miss his own, this cunning, sly Hades! Whatever he does, whatever he does, he always has commercial gain in mind and invariably knows how to extract gold from everything he touches. "If you want to do something, see if a German or a Jew is doing it. If you are doing it, feel free to do the same thing" - such advice is given to his readers by Count Alexei Konstantinovich Tolstoy.

"Jews are born businessmen! There is no more natural occupation for them than trade and entrepreneurship," many assured me of this, and not only in Russia. Many people sincerely believe that usury and trade have been the usual occupations of most Jews since time immemorial.

But just in "immemorial" times they did not think so at all: neither in the Ancient East, nor in Roman times, nor in the early Middle Ages. Let's not even take. Neither the "Old Biblical" people, frankly pastoral and agricultural, nor the "New Biblical" People, 80% peasant.

But even in the Diaspora, and in the countries of Europe, and in Muslim countries, at least until [the 10th, and even before the 10th century, the majority of Jews were engaged in agriculture. Why not? Tog

The current economy was based on agriculture. If you also own a piece of fertile land in Spain or Italy, you can provide yourself with everything you need and live calmly and securely, whether in your homeland or abroad.

Jews were engaged, of course, not only in this. "The very fact of the scattering of Jews in both Christian and Muslim countries, their legal status, their close ties with each other in the most diverse countries, the relatively high level of education and the traditions of the ancient world preserved among them - all this together. contributed to the development of certain peculiar tendencies and forms in the economic activity of the Jews and led to the fact that they performed special functions in the economy of the peoples among whom they lived. They played a leading role in trade and finance" [9, p. 267].

The Muslim writer [of the 10th century, El-Jahati, who had a bad attitude towards the Kevreys, wrote that "...among the Jews one can find only dyers, tanners, barbers, butchers and wineskin menders." He is, to put it mildly, wrong, this spiteful critic El Jahati! Because, as we already know, Jews in North Africa, Egypt, and even more so in Spain, became doctors, musicians, courtiers, and artisans of absolutely any qualification.

The very fact of professional and social success is evident. But on the pages of sources, the caricature image of the cunning and greedy villain is somehow invisible. On the contrary, many rich Jews are known as philanthropists, helpers of the poor, intelligent and generous people. Maybe it's not so interesting to write about bad people, bright personalities are better remembered than boring blockheads, and as a result, some details of the past have been erased. I cannot rule out such a possibility, but I am stating a fact: the only traits that have been noted in relation to the Sephardim are their diligence in crafts, reliability and honesty. Both Muslims and Christians in Spain believed that the Jews were decent people, and that it was very even to believe them. Can. Such, at least, was the general reputation of the people.

IN EUROPE

For the period since the fall of the Western Roman Empire, it is rightly noted that "...the enormous importance of the Jews in international trade and material culture of Western Europe during the Merovingian and Capetian period until the middle of the 11th century" [9, p. 267-268].

On the lands of the former Western Roman Empire, after its conquest by the barbarians, a warlike, rude society was established,

184

almost unaware of money. It's different in different places, of course. Worst of all with money circulation in the tribes of the Var-

vars who do not really understand what money is in general. It is almost as bad in all the territories in which the barbarians have settled. The farther from the Mediterranean coast, the worse. |

There is a known case when the emperor Charlemagne (about 790) wanted to build not a wooden, but a stone house - moreover, one that was built in Byzantium. And it turned out that the emperor had no money for such a house. In all his vast empire, the necessary amount was not found, and yet in the same Byzantium, stone houses were built; they were available even to not particularly rich people, and customers paid for the work, of course, with money.

They were built both in Italy and in that part of Gaul, which was called Narbonne - after the name of its main city, Narbonne. And in Spain, especially in the south, along the Mediterranean coast. In these parts, money even went very much, there were trade, merchants and the movement of flows of money and goods. Including between Spain, Italy, Narbonne Gaul, that is, the European Christian world and the Muslim East, Byzantium. Indeed, someone must organize this very international trade and, in general, count money and keep financial documents?!

Jewish communities famously performed these functions, organizing the movement of goods and money. And after all, you, the merchant, did not need to take money with you on a trip. In those days, only metal money circulated, their value was determined by weight, and, as it is easy to understand, large sums weighed very, very much. In addition, pirates roamed the seas, and in the picturesque forests that covered the former cultivated lands, robbers multiplied faster than wild boars.

Travel merchants were definitely not boring, and they tried to move around without burdening themselves with too large sums of money, and meeting with bad people, pretending to be poor travelers. In this lesson, such a thing as a loan letter, a prototype of bank checks and bills, helped a lot. Suppose you are going to the city of Haifa to buy a large batch of cloth there and bring it to the city of Massilia - to Marseille. If you take money, you will have to carry with you two or three centners of gold and silver. Naturally, your appearance in the port will cause a very strong excitement, and, I'm afraid, sailing can take on the most exciting and romantic sides. People love to read about Silvers and Black Dogs, but in my experience

For some reason, they don't want to chat with them in real life

185

But you do not need to bring gold to the port at all. Money corrupts people, it is well known. You go to the venerable merchant Manasseh (Joseph, Judah, Jacob... - it doesn't matter). The merchant easily enters into your position and writes you a letter to his acquaintance, who lives

building in the city of Jaffa. As a result, you travel light, and already in the city of Jaffa you come to the venerable merchant Adonai, Mordochai or Chaim, give him a letter... This person knows perfectly well who wrote this letter to you, and he easily gives you the necessary centners of gold. You buy cloth and go with it to Marseilles without carrying a penny more across the sea than is necessary for your own subsistence.

Of course, you pay a certain percentage to the respectable Jews, but in any case it will cost you less than transporting such a quantity of gold by sea.

Of course, everything here rests on personal acquaintance and personal mutual trust of these merchants - but after all, any merchant companies (the name itself says something, right?) And any trade and financial affairs before the advent of huge banks and joint-stock companies. However, on trust and personal acquaintance even today a lot of things rest. The Jews have these acquaintances and have this trust in each other, that's all. And I have no evidence that Jews discriminate against Christian merchants or hinder them. Rather, on the contrary: they involve Christian merchants in complex financial matters and teach them how to act ... on their own.

However, so far the Jews are a numerous and well-to-do stratum of people in Christian Europe, at least in the warm countries familiar to them. The largest communities were in Rome, Venice, Naples, on the island of Sicily. And they are not only engaged in trade.

In the empire of Charlemagne, they were artisans, merchants, collectors of various duties, musicians, were engaged in medicine and construction.

In Narbonne 768-772. Jews became large landowners, and Christian serfs worked in their fields and vineyards [68, p. 249]. As you can see, society has not at all developed any specific attitude towards Jews as bad and "wrong" people.

There were so many Jews in Lyon and they occupied such an important position that in 849 the market day, at the request of the Jews, was moved from Saturday to Sunday. Christian bishops, including the famous Bishop Agobart [68, p. 276].

The church did not treat the Jews very well. I would even say suspicious. The Gallic bishops complained that

186

They buy Christian slaves and force them to observe Jewish rites. That the Jews kidnap children of Christians and sell them as slaves to Muslims, that they call pork "Christian meat", that they open the gates of cities to Muslims and Normans [61, p. 487-488].

As for the surrender of cities, I would like to be more specific: what kind of criminal Jews, when, what city, what kind of Muslim commander were they handed over? As far as I know, such cases were only in Spain, where for a hundred years the Jews were consistently driven to extremes, forced to renounce Judaism, and sold into slavery for disobedience. Indeed, the uprising ended, with the Jews opening the city gates to the Muslim Arabs from North Africa and, together with them, striking at the Christians. What to say about this? Done right! Other cases are somehow unknown to science.

I would like the same boring, prosaic specifics about stolen and sold children. Well, at least one case, I beg you! Bring them to clean water, these traitors and kidnappers of innocent crumbs! Give me a weapon against the accomplices of the Muslims, the Normans and Satan himself!

But the trouble is just that no specific data is given. There are emotions, there are creepy-sounding but unproven allegations. Oh yes! As for "Christian meat"... Well, what can I advise offended Christians... Well, let them show their tongue or make a "goat" to the first rabbi they meet. Or, say, they start calling kosher meat "Jewish poop" among themselves. In general, some childish grievances, and I am able to advise only the same childish forms of satisfaction.

Whether there were many conversions in this era is difficult to say. From time to time, the church noted with great satisfaction that someone from the persecuted tribe was convinced that Christ was indeed the messiah.

But there were also reverse cases. In 847, a young monk from Allemannia (Germany) converted to Judaism, married a Jewess, went to Spain and there incited Muslims against Christians, conducted anti-Christian propaganda. The church took such stories very painfully.

However, there were no persecutions of Jews at that time. Sometimes Christian monks came to the synagogues and had long theological disputes with them. At times, the popes were especially eager to convert Jews, and then the intensity of the controversy increased. Pope Gregory the Great in 590 even began to give all sorts of privileges and give money gifts to Jews who would like to be baptized.

"But then they will turn to Christianity insincerely, for the sake of profit!" they told dad.

- So what? But their children and grandchildren will already be real gods.
styans...

A descendant of one of the crosses himself became pope under the name of Anacleta P (1130-1138). |

Perhaps it was this story that formed the basis of the Jewish myth about the "Jewish Pope Elchanan." The myth says that the son of Elkhan-

on the. The boy was baptized and handed over to a monastery, and thanks to his innate genius, he made a career up to the papal throne. This former Jewish boy, and now a big uncle and the Pope, really missed his own dad and his native faith. In order to see his own pope, the Pope began to oppress the Jews of the city of Mainz, hoping that they would send clever old Simon to Rome. And so it happened, and, left alone with the old pope, the Pope confessed who he was.

This story has two versions of the end: according to one, the Pope fled back to Mainz, returned to Judaism and lived happily ever after as a Jew. According to another, he threw himself from the tower of St. Peter's Cathedral in Rome - the repentant Elkhanan wanted to atone for his apostasy from the true faith at the cost of his life.

Thought up so well that it's a pity - in any version of this myth there is literally not a word of truth. And the real "Jewish Pope" Anaclet P did not even think of repenting, and he already belonged to the fourth generation of converts; it is not difficult to calculate that there was only one eighth of Jewish blood in him. It cannot be said that there are so many.

The kings and dukes treated the Jews much better: after all, the Jews were useful and interesting, in contrast to the barely literate and generally illiterate Europeans. Charlemagne was also illiterate, even though he was a great warrior and a very sensible emperor. At home in Aachen, he liked to talk with the Jews, returning misya from distant countries. After all, these people could talk about some curious things, but the monks and knights, with all their virtues, could not.

Sending an embassy to Baghdad, to Caliph Harun ar-Rashid, Karl included among others the Jew Yitzhak in the embassy. This Yitzhak was the only one who returned and brought the king a white elephant, a return gift from Caliph Harun al-Rashid. To be sure, Yitzhak did not read the necessary books and did not know that he was an insidious and vile creature. The Frankish nobility also did not know that they were much more patriots than Yitzhak; apparently, they took root in the warm, rich East. And Yitzhak returned alone to his wild, hungry homeland and completed the task of the king.

^

But most importantly, Jews in the early Middle Ages lead the life of a small national-religious minority,

188

which differs little from the rest of the minorities and the majority. In the behavior of the Jews, the Europeans generally do not see any fundamental, and even more vicious differences from the behavior of Christians. Even the Church does not accuse the Jews of any particular cunning, deceit, or slyness. They accuse Christ of crucifying Christ, of following the "wrong" law, and so on. |

At the same time, Jews master all urban professions that are known in the Western European Middle Ages, among

there are many farmers. In addition, they act as teachers of Christians in the field of finance, international and transit trade.

FROM EMPIRE TO EUROPE

Not everyone realizes to what extent everything changed in the Western world at the turn of the 10th and 10th centuries. Until the 10th century, the West lived on the legacy of the Western Roman Empire. Until that time, the Romans and Romans continued to exist. In different parts of the former Roman Empire, they already spoke different versions of Latin, but they still understood each other. The Romans lived according to their own laws, according to Roman law. Barbarian tribes - each according to its own tribal law. A unified empire remained an ideal, long out of reach. Society looked back to the lost empire, not forward to the emergence of new communities on the ruins of the empire.

In XI century, several important events take place at once, which testify: a new civilization was born on the ruins of the Roman Empire!

1. The "great clearing" began: the areas of cultivated lands stopped shrinking, people began to attack forests and wastelands. There has been an increase in the population.
2. The last old people who still spoke the languages of the barbarian peoples are dying out: the Lombards or the Burgundians.
3. The first "real" universities are created (obviously without the influence of yeshivas).
4. New nationalities appear. .

Already by the 10th century, according to O. Thierry, a "territorial revolution" took place - nationalities began to form: Breton Skye, Aquitaine, Provençal, French, Burgundian, Italian, German. Moreover, the German "nation" consisted of Saxons, Franconians, Bavarians, Swabians-Allemans, Thuringians. Of course, these are not yet nations, but this. no longer tribes; these are nationalities that arose in different territories [63, p. 247]. Most of the inhabitants of Europe began to comprehend themselves not as Romans and not as

189

people of this or that tribe - and first of all as "local", "Tutei", with their own language and culture.

5. The first Crusade takes place - a new civilization moves from passive defense to aggressive influence on the outside world.

Cities are growing, and in these cities there are merchants who already know how to do business. Local artisans appear, the quality of their work is not inferior to Jewish, and even exceeds

his. Calling a spade a spade, European Christian townspeople have now appeared, to whom the Jews are their worst competitors. Jews are increasingly being squeezed out of the sphere of trade and crafts: these occupations are transferred to the guilds of the townspeople, where only Christians enter. The process of ousting Jews from all other spheres was especially intensified after the Crusades - a direct passage to the East appeared, and again mediators were no longer needed.

What is characteristic is that it was clear to the Jews then, and it is clear even now to the distant descendants of those whom the victorious rivals turned into "fiends of Satan." "In Europe itself, as urban life developed, the number of Christian merchants grew, and the Jews were more and more pushed into the area of petty trade" [29, p. 419].

More and more Jews are turning to usury, "paying for it at the cost of universal self-hatred" [4, p. 135]. By the way, Judaism forbids usury for the same reasons as Christianity. The Jewish usurers violated the prohibition of their own religion... But you have to live! By calling a spade a spade, the Jews are pushed into the realm of low-profile occupations, which are considered shameful and tarnishing reputation. So in Buddhist Japan, the "eta" caste (emphasis on the last syllable) was forced to slaughter and butcher animals, dress skins. So in India, the members of the lowest castes were engaged in sweeping cities and taking out garbage.

Here, too, the Jews managed to act in accordance with Dale Carnegie's famous advice: "Fate hands you a lemon...make lemonade out of it!"

And kings and dukes can now get from Christians what is necessary for their states. Accordingly, they can do without the Jews ... which they do.

If earlier Jews were invited to come to the country because there were not enough citizens there, and the kings took care of these restless, but useful people, now they are only tolerated and, moreover, impudently used to squeeze money.

In the thirteenth century, the Jews are turning into the main bankers of England, and besides, into bankers who are not respected, who are treated like pigs.

190

The treasury introduces new and new taxes all the time - especially for the Jews, of course! There was a tax on bachelors, but if a Jew wanted to get married, let him pay another tax, on marriage! For every transaction made by a Jew, there is also a tax. And after the death of a Jew, a third of the property went to the treasury.

The treasury keeps borrowing, borrowing... King Henry II owed Aaron of Lincoln about a hundred thousand pounds - an amount almost equal to the kingdom's annual income from taxes, about 45 tons of silver. Didn't give.

John Landless extorted huge sums from the Jews. Not by law, but simply by blackmail, threats, even torture. Just because you can. He wanted to "borrow" 10,000 silver marks from a rich man in Bristol. He did not want or could not give, and then the king ordered to pull out tooth after tooth until he gave this amount. Ultimately, the Jew gave.

In the same way, in France, King Philip the Handsome squeezed money through arrests and blackmail, simply taking it from rich people.

It is characteristic that the very expulsion of the Jews directly depended on the appearance in France of Lombard bankers - those who could take over their functions. The natives of the northern Italian Principality of Lombardy, indeed, faster than other Christians in the West learned how to conduct financial transactions, including mastering or (or stealing from Jewish bankers?) the idea of a loan letter.

In 1306 the Jews were expelled from France. Within a month they were ordered to leave, taking with them only what they could carry and food for the journey. The property of the Jews was declared by the king to be his property and sold to the Christians. By the way, what is the difference between the act of the king and the "Aryanization of property" in Germany in 1935-1937? I am unable to understand this.

Much in the behavior of Europeans in the 15th-17th centuries can cause a feeling of embarrassment in us, in the distant descendants of these people and their co-religionists. But, perhaps, the most unpleasant thing: how unwilling those who were expelled were to leave! These Jews also did not read the necessary books and did not know that they are cosmopolitans, that only Israel is their true fatherland, that they should proudly shake off the dust of France and England from their soles.

Probably, these were also some "wrong" Jews, as was Yitzhak, the courtier of Charlemagne. But the French Svrei did not go far and settled in the provinces of Southern France, independent of the decrees of the King. They lived there, waiting to be let back. Philip THU died, Louis X succeeded to the throne.

In 1315 he allowed the Jews to return, as "the general voice of the people demanded it." |

As for the voice of the people, it is difficult to judge. But what the financial system of France did not benefit from the expulsion of the Jews is

191

fact. That is, to do the same as the Jews, the Lombards were quite capable. But they did it, firstly, still worse, and secondly, they were much less manageable and submissive. The Jews had nowhere to go, they could be crushed as much as they wanted.

One involuntarily recalls the word "taiazh", which was a legal term in the European Middle Ages. The conqueror received the right to taiyazh over the conquered: for example, the Normans,

who took over England in 1066, received the right to *tailage* over the Angles and Saxons. "The word is not translated into Russian. Its root is formed by many words denoting the concept: to plan, let juice, incise, cut, hew a stone ... It is clear that a person's *tailage* is possible when he, a person, is reduced to the state of a thing" [64, p. 243]. In relation to the Jews, no one declared the right to *tailage* *de jure*, that is, according to the law; however, it was much easier to exercise this old feudal right *de facto* in relation to them than in relation to Christians.

So the good king of France graciously allowed the Jews to return to his kingdom. ... Only now he "forgot" to return the property stolen from them.

In the XNUMX century, the same thing was repeated in France more than once as on a national scale, but now on a municipal scale, so to speak: Jews were repeatedly returned to cities from which they had already been expelled - after all, after they left the headquarters percent increased!

But the flywheel was already spinning in a predictable direction. More and more Lombard merchants and usurers entered the rich countries of Western Europe, the Christian townspeople grew in number and grew stronger; the only question was timing.

In July 1290, the English king Edward II gave the Jews until November 1 to leave. They left, often even before November, 16 or 16.5 thousand Jews, most of them to France. The formal reason for the expulsion: yet another kidnapping of a Christian child to obtain blood. It is hard not to see behind this a completely different, much more prosaic reason - economic.

In 1394 the final expulsion of the Jews from France took place. About 100 thousand people left, mostly to Italy.

IN ITALY

Of course, in Italy there was also a need for loan capital, for borrowing money, for trade. But in Italy, which had not lost the legacy of Rome so much, there were more Christians who could do all this. Another thing is that even in merchant republics such as Florence, Venice or Genoa

1926*

To lend money at interest was considered an unworthy thing, and I respect myself, people tried not to do this.

Pope Innocent III assured that many Christian kings, monasteries and princes themselves are afraid to engage in usury and therefore attract Jews as their agents.

In any case, it is known that Christian usurers treated their debtors much worse than Jews did with Christians, and even took large growths. In 1430 to Florence

called on the Jews to reduce the interest on loans to 20% instead of the 33% charged by Christians.

, Maybe Christians were simply more confident in themselves, in their position and in the right to offend fellow believers? Maybe. But this did not make it any easier for their debtors, and this did not make things any more orderly either. Even in their despicable role as usurers, the Jews were more conducive to society than the Lombards.

In addition, the rich trading cities of Italy had a very rich domestic market, there was a place for everyone. Dai foreign trade, the influx of goods from all over the world, gave a place under the sun for a variety of people. As a result, Jews were not pushed out of other areas of life as much as they were in the rest of Christian Europe.

In Italy, not only Jewish peasants and landowners are known, not only Jewish bankers, artisans and usurers, but also a thick layer, which can most accurately be called the Jewish "middle class". Jews. were circus performers, conjurers, animal trainers, cattle dealers, tailors, shoemakers, pedlars, sailors, spice merchants... |

At the bottom of this layer there were many people of physical labor: blacksmiths, potters, laborers.

At the top, along with the Jewish bourgeoisie, there was a layer of the Jewish intelligentsia: actors, playwrights, artists and sculptors. Even women of the Jewish faith became act of rice, singers and dancers, even doctors and bankers (or should I say "bankers"?) ..

There were many Jewish doctors in Italy, and these doctors not only studied at home, but were educated at the higher medical schools of Salerno, Padua, and so on. There were also Jewish professors of medicine who lectured not only to Jews.

The Jewish physician Foltinho, a professor at the University of Padua, was widely known and had a long posthumous fame; he died of the plague, having contracted it from his patients, caring for dangerous patients.

The Church spread rumors about the "corruption" by Jewish doctors of Patients and forbade them to be treated. There are cases when priests asked at confession: did their parish go

7 Evrsi, which ns was, book 1 193

nin to Jewish doctors?! This is especially funny, because then these zealots of the faith themselves fled to the Jewish doctors.

Did not these unworthy shepherds take an example from their leadership? Pope Boniface IX always had with him the doctors of the Jews Manueto and his son Angelo. They received from the pope and the Roman magistrate a letter exempting them and their offspring from taxes for the gratuitous treatment of the poor.

Of the writers, supporters of the philosophy of Maimonius, the translator of Arab philosophers Yakov Anatoli and the physician Hillel Verona (XIII century) are known. However, they are relatively little known, but Immanuel of Rome, a personal friend of Dante, wrote magnificent poems. And not church, or rather, synagogue hymns, but cheerful and intelligent secular songs, where he sang love, wine and happiness, ridiculed stupidity and ignorance.

His most famous poem was the poem "Hell and Paradise", and in hell Immanuel placed Talmudists who despise secular sciences, charlatan doctors and mediocre writers. And in paradise he found a place for the virtuous goyim who recognize monotheism. Here I send another aerial kiss to Mr. Diamond and those Jews who seriously believe that the Jews induced the Italian Renaissance. Rimsky frankly followed in the wake of Dante, what can be done... And his poem is very largely student and imitative. |

The rabbis declared Immanuel of Rome a freethinker and tried to ban his books, but smart Jews read them anyway, of course. And not just the Jews.

In this era in Italy, in general, much subtly resembled the Hellenistic period. Including the fact that the Orthodox rabbis could not find words to "properly" curse the "corrupt" and "depraved" Italians. These people, as befits the leaders of patriarchal communities, "knew exactly" what every Jew should do and even think. "As you know," all Jews must be devoted to their families, and all Jewish girls become innocent and with a blush of embarrassment on their cheeks. Oh wai! The unheard-of corruption of morals, coming from these vile, obscene Italians, has also seized "Israel in the flesh"! A rabbi who visited Sicily in 1487 notes with disgust that "most brides become pregnant under the wedding canopy."

Other rabbis were no less disgusted by the extramarital affairs of some Jews. Or were they just out of sight? But the ravings of the rabbis, who were born, probably in the process of reading the Talmud by their parents, remained their private affair. In Italy, after the burning of the Talmud by the hand of the executioner, a good anecdote appeared: they say that the laws of the Talmud for Jews are canceled

194 7-2

nili... What is left for them? Live according to the laws of the Decameron, that's what!

Of course, there were many mixed marriages. There were a lot of outbursts. At the end of the 15th century, many immigrants from Spain appeared in Italy, but by the 17th century the number of Italian Jews had fallen sharply. If not because of the assimilation of the Jews, then why?

"SPREADS OF SATAN"

Right at this time - not before! - and the stereotype in question is born. Take, for example, the picture "The Jews worship the golden calf." Indeed, what else can corrupted types worship?!

Jews are beginning to be presented as greedy, pathologically calculating, vile, cunning, sly. Vile types who will fit anywhere without soap and seep into any hole because of their disgusting selfishness.

This myth has many supporters, because there are many interested parties. Almost all Christian townspeople will only be glad if there are no Jews in Europe.

The Church has always sought to demonize the Jews, to drive a wedge between them and Christians. Previously, she could not do this, because the Jews were needed by the Christians, and even in Spain, large sections of Christians had nothing against the Jews.

No, 5 .

*

, S
ARA

A

A Jew lends money at interest. From the law book

"Sachsen Spiegel" ("Saxon mirror", XIII century.). pay attention to the hat of a Jew - such was supposed to

Wear according to the decisions of the Lateran Council

7:195

Yitzhak of Norwich, his son and daughter-in-law. Yitzhak is one of the richest people in England, was under the personal patronage of the king. He is depicted with three faces, as the incarnation of Satan. The devil is holding Yitzhak's son and daughter-in-law by the noses

Councils in the Lateran Church in Rome were considered ecumenical before, and their decisions were binding on the entire Catholic world. But the Lateran Council of 1215 was convened by Pope Innocent III at a special time. At that time, heretical movements spread across Europe in a wide stream, and the fight against them became almost the main task of the church. The Lateran Council of 1215 devoted most of its time to the fight against the Waldensians, Albigensians and other heretics. This council created a gloomy social institution, which received the name of the Inquisition.

The Council, of course, could not but say its word about the Jews, and it said it. According to the decisions of the Lateran Council of 1215, the Jews had to live in a special part of the city reserved for them. They used to live in special quarters, simply because it was more convenient to comply with religious precepts. But earlier it was not a law, but a custom, and, of course, it was violated. Now the everyday norm is turning into a strict law. | _ _ Wvrei now have to wear clothes with special signs sewn on them, and hats of the established pattern: with wide brim and a stupid high pip in the middle.

These hats

are depicted on Jews, for example, on the bas-relief of the Nuremberg Cathedral; the relief depicts how the Jews (in hats prescribed by the Lateran Council) pay Judas Iscariot his thirty pieces of silver.

The neighboring bas-relief depicts Judas Iscariot, who hanged himself on a rope from a bag of money, and demons rage around. Of course, the members of the Sanhedrin could not have such hats, but the authors of the bas-relief were not guided by the idea of historical truth at all. They had to be shown how the Jews betrayed

196 1-4

worship Christ, and they quite consciously wanted to lay the responsibility for the crucifixion of the God-man not only on Caiaphas, but also on those absolutely real Jewish contemporaries, whom the parishioners of the Nuremberg Cathedral constantly saw around them.

A. In these hats.

Jews, according to the decisions of the Lateran Council of 1215, were not to enter into marriage relations with Christians, even to be friends with them, not to enter their homes and not eat with them. Previously, Jews refused to eat together because of the laws of kashrut, but there were cases when they hosted Christians. Now it was becoming impossible.

The Jew even had to give way to the Christian and not overtake him if he was walking in the same direction with him. Jews were also forbidden to ride.

These are the decisions of a church council, but spreading rumors that disgrace the Jews, drawing caricatures on them, is already the work of the laity. So to speak, the case of zealous performers.

But the English drawings date back to this very time: "Aaron is the offspring of Satan" and the drawing of Itzhak, the chief creditor of the English king, with his daughter-in-law and son. Surrounded by demons, disgusting, these people should show with their whole appearance how disgusting the Jews are.

It is characteristic how the "national" noses of Yitzhak's family, and especially Aaron's, are emphasized in these English drawings. This

MINJET Gen enrich UI beige! Jewish privilege. Germany. | 31 2 years

197

it is especially funny because many Spanish nobles had exactly the same noses - and not only because of their Jewish, Arab or Berber origin, but, let's say, from Greek or Syrian ancestors ... And the Phoenician colonies, colonies There were Carthaginians in Spain. But these noses of the Spaniards - let's say, those who in England were considered Spanish Christians - were "not noticed" in England. For example, the family "hawk" noses of the Dukes of Alba even seemed beautiful and were associated with the predatory essence of the Dukes: Alba - formidable and beautiful.

| But the ugly hooked Aaron is the fiend of Satan. Jewish nose, almond-shaped eyes (so touching to the artists of Northern Europe in Italian women) become a kind of sign of a "bad" origin, something deeply suspect

telny.

At the same time, the first "blood libel" appears - the Jewish community in the city of Norwich in 1144 is accused of kidnapping a Christian boy for sacrifice. According to some Christians, Jews steal a Christian baby before Easter and, according to some rumors, torture him in the same way as they tortured Christ, according to others, they use special tools to extract blood from the child and either drink it or use it. for making matzo.

In 1144 there was a rumor that the Jews bought a Christian child and tortured him just as their ancestors tortured Jesus Christ.'

Despite the fact that the sheriffs of the king did not solve the crime (however, they did not find the child either), a wave of pogroms and protests swept the country. The people demanded the expulsion or "worthy punishment" of the Jews who had committed such a terrible crime.

' In itself, blaming modern Jews for the death of Christ is blatant absurdity. And because the Roman authorities executed Christ - which is excellently known. And because it is absurd to lay responsibility on the people of the 11th century for what happened a thousand hundred years before their birth. This is similar to an attempt by modern people to take revenge not even on the French for 1812, but on the Mongols for burning Kyiv and Vladimir in the 13th century.

198

th

The missing child from
Norwich was never found, but the
popular rumor immediately named
several more of the same

victims of the Jewish bloodlust.
These cases have generally
been sucked out of thin air;
very often children who are
announced. kidnapped and
slaughtered, happily
played near their homes. But
the hysteria grew, and the
kings had to take the Jews under
protection ... How do you

German engraving of the 16th century. you know, they did it. Does it
show exactly how the jews are free?

draining the blood from a Christian baby

The demonization of the
Jews, this persistent portrayal of demons by their younger brothers and best friends
of Satan himself, frankly pursues several simple goals:

1. Silence the voice of one's own conscience. Indeed, to force people out of
economic life, to deprive them of their means of subsistence, to rob, torture,
shamefully humiliate and, finally, to expel people from their homeland is somehow not
entirely good. Even if they pray differently, or don't recognize your faith, or even
confess a completely different God... it's still very bad.

Now, if these people are almost not people, but scum, scum, almost demons, then a
completely different conversation! Then all the principles of natural human solidarity do not
apply to them, and they themselves are to blame for this. It is one thing to compete in
the trade in cloth or beer. It is quite another matter to pursue non-humans who drink the
blood of insidiously kidnapped cute babies.

2. Transfer attitudes towards Jews, in general, all issues related to Jews, from the
rational layer of culture to the irrational one. So that no one asks "uncomfortable" questions
- from "what is everyone clinging to them" and to "why are they worse than everyone
else." To make it clear to everyone on the level of emotions, on a level that precedes
reason, every Jew is personally responsible for the crucifixion of Christ; his appearance
is funny

Na, the behavior is disgusting, he is nasty and ridiculous.

eee

[124 2-1 ®@ t.

HH d

6%

199

And there is no point in asking how this disgusting, maniacally greedy freak feels when his teeth are pulled out or his children are threatened with death.

3. To create an atmosphere of social hysteria, in which in relation to the Jews it becomes possible what is impossible in relation to anyone else. So that what would otherwise seem disgusting, in relation to the Jews, it seemed almost a hero of STVOM.

You know what, fellow believers? I deeply dislike this page of European history. And you?'

NEW TIME

In the 18th and 18th centuries, many communities of Jews living in the Ottoman Empire, in the Netherlands and England, returned to the occupations of the Jews in the early Middle Ages - that is, to international trade. And in the Mediterranean, and in commercial activities associated with the development of the New World.

No negative qualities, no traits of special greed and malice have somehow been found among Jewish skippers of a sailing fleet, shareholders of the East India Company or merchants trading with America. For some reason, no one kidnapped anyone's babies for the purpose of drinking blood either.

But with the growth of Jewish communities in Britain, the Netherlands and the United States, Jews in these countries began to move into a wide variety of occupations, including farming and various types of crafts. In housing and communal services, especially in the 20th century, there is literally not a single kind of occupation that the Jews would not have mastered.

So this time they said the absolute truth about themselves: "The great variety and drastic changes in the occupations of the Jews and in the economic functions that they performed in the economy of those countries in which they lived in the Middle Ages refute the legend of a special "Jewish spirit". " in this area. However, they undoubtedly indicate the enterprise, flexibility and vitality of the Jews, even in the face of restrictions, hardships and dangers" [21, p. 269].

"So aren't they greedy at all, stingy?! they ask me. "Where does the big money come from then?"

Not all Jews have big money. And for those who have them, you know, mostly from work. The Jews, for the most part, are very good workers.

- But we know - "they" always try to get settled, where it is warmer and easier, where there is less physical labor. And they generally know how to make sure they get paid, even when others aren't getting paid to do the same work.

200

‘ Gu
ALE PATZASE

RRR IE aa ry chi

Tue Couple at 11

ZAEWAYA E} OUEH.

m.

Komi
"bych 2 ryse A ZomIRa: s Zephyr
Dych sabers Vsny fen r No. RI PN NE SV up to o s yy
deck

R

Illustration in the book "Jews of Alsace": a Frenchman shows the Jews tools for various crafts and suggests moving away from usury and trade. The humor of the situation lies in the fact that only 1% of Alsatian Jews were involved in usury. The rest mastered the craft a long time ago and obviously without the help of the French

“Jews are good at seeing, understanding... it seems they even know how to intuitively feel where they can make better money. After all, this is a civilization that has lived by urban types of labor, including intellectual labor, for centuries and millennia.

The peasant knows how not only to see - he feels inside, with that same intuition, what and where to plant, how to care for the planted and when to harvest. So is the Jew: he sees better and more accurately than us, where you can earn better money in traditional types of work for him. Why is it bad, sir? Moreover, why is it contemptible?

Intellectual labor is always paid more than

dressing boxes. An entrepreneur earns more than an employee. What's new? If you want to do it yourself, but you don't know how, you need to study. If you are too lazy to learn, then at least stop envying Te.

But they are greedy! Stingy!

- But this is just nonsense. Since ancient times, we have a folk ideal of unselfishness. Who is not selfless enough, who gives

201

meaning to money - that is glorified by the mean. To splurge, to scatter - that's Russian! Sometimes we would "snuggle up", but we are afraid that we will be condemned for this. We are not broad, we are not shedra - rather, we do not know how to handle money.

Most Jews are rather generous, but at the same time they are deeply convinced that money should work!

Greedy and stingy was rather that Russian merchant who ate his money before his death. I ate large banknotes in honey - so as not to leave to the heirs.

A Jew will never do this - rather, he will be able to deliver a lot of small and large pleasures to everyone he loves and whom he likes to please.

But then they are too rational...

- And it's not! Jews, rather, are unrestrainedly romantic. They are always fussing with some fixed idea, they are very impractical, and they are very easy to deceive.

In Baghdad in 1160, after the death of the "messiah" David Al Roy, the Jews were deceived by a clever gang of thieves. They showed the Jews a letter supposedly sent by the "miraculously saved" Messiah... The Messiah informed the Jews that they had to hand over all their property to these swindlers, because the Jews no longer needed it. And they themselves have to wait until they need to put on green clothes, and on a certain night, at midnight, a strong wind will rise. The Jews must sit on the roofs of their houses, and then the wind will pick them up and carry them straight to Jerusalem.

The most amazing thing is that the Jews of Baghdad believed. They gave all their property with a request to divide it among the poor, and at the appointed time they climbed onto the roofs and diligently waited there for the wind to rise. The Muslims in Baghdad were very merry about this, and the year 1160 began to be called by them "the year of the flight."

Note: Jews easily gave everything they had to achieve their dreams. This time. They asked for property to be divided among the poor. This is two. And how many Russians will remember the poor on the eve of the Kingdom of Heaven? This story speaks not only of the gullibility and naivety of the Jews, but also of their lofty souls.

qualities.

- Can you bring something closer?

- Please! The Jews made tremendous efforts to bring the communists to power. And they began to shoot rabbis and blow up synagogues. Why not crooks who showed me a letter from the "messiah"?

If even closer, then please: I can't say whether the collection of money "for Israel" is being carried out now, at the moment. Can you imagine what a surreal scene: they come to a Jew, most often not a purebred, most often not even very

202

stating where Israel is at all. They come and ask for money for "Great Israel". And what is my most incredible - he, all the time - gives! Well, why not "year of flight"? The "year of the flight" is even somehow more personal, because there the macaws would have deceived the Jews, exploiting their childish faith in the messiah, in "liberation" and other naive beliefs that were already outdated in the 12th century. And here Jews deceive other Jews.

I know quite a few people who easily deceived the Jews in their private lives: they sold them supposedly good, but actually falling apart cars, fake diamonds, and almost the score of the trumpets of the Last Judgment. There is a dull echo of this last story in the Strugatskys; but a Jew bought a party tour of the pipes of the Last Judgment! I bought it for decent money, and I bought it from a cunning Ukrainian!

Experience shows that most Jews—practical, intelligent, adaptable, who have succeeded where the Russians have failed—have been simply fantastically gullible, and there seem to be two good reasons for this:

1. Jews are easily deceived because they consider themselves smarter and more cunning than others. Any experienced person knows how dangerous it is to underestimate others and overestimate oneself. And the Jews do it all the time.

2. Jews are easy to deceive, because they themselves do not want and do not like to deceive. It is difficult to deceive a person when he himself is ready for it. Try to quietly approach a person in the forest when he is guarding, tense and hunting for someone himself! And if he walks and whistles, rejoicing in the sun and warmth, even an inexperienced person will easily be two steps away from him, and walking